The Nation.

NEW YORK, THURSDAY, JUNE 5, 1890.

The Week.

THE Republicans in the House appear to have decided that they must comply with the "*demand*" of the Grand Army Machine for the passage of a service pension bill. A party caucus was held on Monday, and after a long discussion it was agreed that the representatives of the House on the Conference Committee should insist upon the House amendment adding the service-pension scheme to the Dependent Pension Bill originally passed by the Senate. A service-pension scheme means the addition of an immense sum to the present enormous pension demands, but the country's only hope of escape now rests in the Senate. Thus far that branch has been strongly disposed to stand out against the job, but there is no assurance that it may not surrender to the "*demand*" of the Grand Army Machine.

The Senate has passed the bill intended to give the States the power of regulating the liquor traffic which was so largely taken from them by the "original-package" decision of the Supreme Court. The vote stood 34 in the affirmative to 10 in the negative. All of the negative votes were cast by Democrats, but five Democrats voted in the affirmative and one or two others were paired on the same side, among the number being such good lawyers as Gray of Delaware and George of Mississippi. There is no reason to suppose that the House will fail to concur. The majority in the Senate was so large that it is fair to presume the greater number of the Representatives will be found on the same side; and, what is of equal importance, Speaker Reed must favor the passage of the bill, as the courts of his State have just decided that the "original-package" decision at Washington overrides their former judgments and gives free license to the sale of liquor in that form.

Among the luminous conceits offered for enactment in connection with the Senate Silver Bill is a proviso "that the standard silver dollar heretofore coined and herein provided for shall be the unit of account and standard of value in like manner as now provided for the gold dollar." This is embraced in an amendment proposed by Senator Vest of Missouri, whose usual acuteness of perception seems to have been laid aside for the time being. The primary object of having a legal unit of value is to have something with which foreign money can be compared, invoices settled, duties liquidated, and foreign coins received at our mint. A unit for these purposes must be one thing, not two things. Even if the silver dollar be kept at par with the gold dollar, so that they are one thing for the purposes of internal trade, they are still two things for purposes of comparison with foreign money, because the element of comparison is the bullion contained in the coins. We trust that Senator Vest will not confuse the importers, the custom-house, and the Assay Office by insisting on his amendment.

In the Senate debate on the Naval Appropriation Bill Senator Blair of New Hampshire was as cranky as usual. He offered an amendment providing "that this appropriation shall not be available until the Government of Great Britain shall have been requested by the President to withdraw all her naval forces from American waters and to dismantle her naval stations in both North and South America and in adjacent islands, and shall have declined or shall have neglected for one year so to do." If Great Britain should decline to accede to this reasonable request, he (Blair) would then be in favor of building battle-ships; but if she should comply with our wishes in this matter, then a navy would be unnecessary and we could spend the money in promoting education. Even looking at education from the belligerent point of view, he considered that the money would be much better spent on schools than on ships, because "there is nothing that gives such tremendous force to a people in war as to teach them to think." Mr. Hale said that the New Hampshire Senator was not nearly so simple as his remarks indicated, and that if he (Blair) were Secretary of State or Minister to England, he would never put to the Government of that country the sort of question that he pretended to favor. Mr. Hale wanted to ask the New Hampshire Senator, soberly and without jesting, what sort of a reply he would expect. Instead of answering the question, Mr. Blair asked Mr. Hale if he had ever read the Bible, and Mr. Hale replied that he had. Then Blair wanted to know whether Hale believed in the millennium—the time when nations should learn war no more—and Hale said that he did not believe in it as a present condition. Then Blair made another speech setting forth the reasonableness of his plan of asking Great Britain to blow up her forts and demolish her dock-yards on this continent, and the probability of Great Britain acceding to it. Such a move, he went on to show, would lead to a general disarmament throughout the world. Mr. Blair kept the Senate in session several hours over his crazy proposition, which was finally rejected without a division.

The Senate Finance Committee, or subcommittee, has got itself to work on the Tariff Bill, and has made rapid progress on the schedules about which there is little or no difference of opinion among the majority. Nevertheless, it would be a mistake to suppose that even the Republicans will get through the bill without throes of anguish. The articles of wool, tin plate, sugar, linen, and silver-lead ores will be the principal bones of contention. And now we hear that it is proposed to put hides again on the dutiable list in order to reconcile the ranch-owners and the cattle syndicate. Trouble may also be expected when the tobacco schedule is reached. The items of barley and hops are not without difficulties, especially in this State. The Finance Committee is not a bed of roses just at this time, especially when we remember that they must give a reason in writing for each change from the existing scale of duties which they propose or assent to. Opinions are about equally divided on the question whether any bill will be passed at this session. We are now at the beginning of "the heated term," and since debate is not restricted in the Senate, and since many appropriation bills are yet to be considered, there is some room for doubt on this question, as there is also much room to doubt whether the party in power will be most harmed by passing the bill or by not passing it. The Democratic leaders consider that their interest lies in the passage of a bill as nearly like the McKinley bill as may be.

The ridiculousness of the McKinley Tariff Bill was somewhat enhanced in the last agonies in the House by several amendments offered by the Committee of Ways and Means, some of which were adopted, while others were not. Among those that were adopted was one making "Russian camel's hair" dutiable at the same rate as carpet wool. We learn from the Boston *Journal of Commerce* that there are two kinds of camel's hair known to the trade, viz., Russian and Chinese. The latter variety is made dutiable at the same rate as combing wool. The only difference between the two is that the Chinese have the habit of sorting camel's hair according to its fineness, whereas the Russian exporters send it out in a mass, the fine and the coarse hairs together. It is needless to say that neither of them is produced in this country, and that nobody, not even Uncle Jerry Rusk or Statistician Dodge, desires that they shall be. It should be added that camel's hair is now free of duty and always has been. Until the McKinley bill dawned upon the world, it never occurred to anybody to tax it. During the struggles in the Committee of Ways and Means, however, camel's hair had as many ups and downs as hides. It was first put on the dutiable list and then on the free list, and was on the free list when the bill was officially printed. What influences induced the Committee to put it back on the dutiable list we do not know; but we presume that when the carpet-manufacturers declared that they would fight against the outrageous duties on carpet wool, and when the wool-growers abated a part of their exactions, they (the wool-growers) insisted that camel's hair should be taxed because it is used as a substitute for carpet wool to some extent. The Boston *Journal of Commerce* furnishes engraved cuts of the two kinds of camel's hair,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

magnified four hundred diameters, to show that there is no difference between them except in the matter of fineness. It would have been more to the purpose to have applied the microscope to the Committee of Ways and Means.

The passage of the River and Harbor Bill in the House with the Hennepin Canal attachment is the result of a bargain between three parties, to wit, the Lower Mississippi land-owners, the Chicago sewer-builders, and the owners of the Milan (Ill.) water power. Navigation and commerce have nothing to do with any of these things, or are at most only incidental to them. The Milan water-power people are to have the first chance, the bill providing that the work shall begin at the western end of the Hennepin Canal by the construction of a lock and dam in Rock River. This will replace, at the public expense, an old, worn-out wooden dam at that place and save the owners the expense of rebuilding it. If commerce were the chief consideration of the bill, the work would be begun on the eastern end, and thus the canal would become available as fast as any section was completed. Beginning at the western end, none of it becomes available until the whole is completed. Moreover, the western end enters the Mississippi River below the Rock Island rapids and above the Des Moines rapids, or at the only point where its usefulness would be restricted to a reach of 100 miles of river. The Chicago Drainage Commission have generously postponed their share of the good things until the Milan water power is provided for. In the next bill they will insist on some work being done on the eastern division.

Emily G. Mills is the widow of Oscar B. Mills, who was appointed an acting third assistant engineer in the United States Navy in October, 1862, was promoted to the place of second assistant engineer in 1864, and was placed upon the retired list in 1872. On the 10th day of August, 1873, he was accidentally shot and killed by a neighbor who was attempting to shoot an owl. Fifteen years later, when the fashion of asking for a pension on account of the death of any one ever connected with the army or navy had set in, his widow made her application and Congress granted it. But the signature of the President was necessary to make the bill a law, and Mr. Cleveland refused to affix it. In a message laid before the House May 3, 1888, he made a simple statement of the facts, and added only this comment: "As long as there is the least pretence of limiting the bestowal of pensions to disability or death in some way related to the incidents of military and naval service, claims of this description cannot consistently be allowed." Of course such a message was fatal. But a new President came in a year later, and Mrs. Mills renewed her application, the result being that among the acts which the *Congressional Record* of May 27 reports as just approved by Mr. Harrison appears this entry: "An act [H. R. 5083] to pension Emily G. Mills." Could the absurdity of pension demagogism further go?

The announcement was made officially a few days ago that the Pacific Mail Steamship Company had bought the British steamer *Barracouta*, well known in this port, at the low price of $140,000, and would put her at once into the Central American trade. It was stated that as the *Barracouta* was only seven years old and was a good freight boat, she would prove a very desirable acquisition to the company. Of course she will sail under the British flag, thanks to our navigation laws, and will appear in the annual trade returns of the United Kingdom, although she is owned wholly by an American company. And presently we shall hear some subsidy beggar at Washington bewailing the decline of American shipping, and asking Congress to pay him a bounty for carrying the flag alongside the *Barracouta*, because "trade follows the flag." The *Commercial Bulletin* supplies another item of interest to our infant shipping industry, viz.:

"A new fruit steamer, the *Aud*, reached this port yesterday. She came from Baracoa with a full consignment of bananas. She flies the Norwegian flag and registers 542 tons. *She is one of half-a-dozen new steamers that have been placed under time charter to Gomez & Pearsall.*"

And this is far-off Norway that supplies us with half-a-dozen new steamers, without any subsidy whatever, to run between New York and Central America, while our ship-owners are "organizing" in twenty or thirty States and Territories, including Idaho, to make a raid on the Treasury in the interest of navigation. There is nothing to prevent American citizens from owning these six Norwegian steamers, or six others like them, and making the profits on their voyages, except our absurd navigation laws.

Long before its close, the barren results of the Pan-American Congress had been pretty clearly foreseen in Europe and South America, and it is safe to say that no presses were stopped to get Mr. Blaine's valedictory address, as it was reported that they were at the time of his opening speech. It is only in these days, however, that the definitive judgments pronounced upon the Congress by the weightier organs of opinion on the European continent are reaching us. Two of those that have fallen under our notice merit attention, on account both of their source and their significance. The *Revue Sud-Américaine* of May 18 devotes its leading article to the Washington Congress. Exclusively concerned with South American affairs, as its title indicates, this journal may fairly be taken to speak for the foreign delegates to the Congress. Summing up the whole, "from the standpoint of immediate practical results," it thinks the issue very little "flattering to Mr. Blaine." "Wholly Platonic recommendations, which even so encountered a good deal of dissent, all the main proposals aborted—there is the balance-sheet of the Pan-American Congress." Yet the *Revue* very justly considers the gathering to have had great indirect consequences and significance. "It has been a collective manifestation of free and peaceful America, in the face of armed and conquering Europe. It has been a weighty warning to the protectionists of Europe." This means that Europe ought not to fall into the folly which has lost the South American market to the United States and brought the Congress itself to an inglorious end. Finally, according to the *Revue*, the Convention was "a proud refusal of Spanish America to sacrifice the least part of its sovereignty by accepting the proposals of the United States, or to participate in that country's plan of isolation and exclusion directed against Europe." It shows how the foreign representatives set over against Mr. Blaine's shibboleth, "America for Americans," the more worthy and statesmanlike motto, "America for Humanity." Its general conclusion is, that the ties now so closely uniting South America with Europe will be distinctly multiplied and strengthened as a result of the fresh demonstration offered by the Congress that the United States are not in a position to have a foreign trade.

The other opinion is that of the editor of the *Journal des Économistes*, M. de Molinari. In the May number of his periodical he despatches the subject in the following paragraph:

"The Pan-American Congress, convoked under the influence of the protectionists of the United States, has adjourned without having reached any result but a Platonic resolution in favor of arbitration. How could it have been otherwise? A commercial union is only an extension of free trade, and is not free trade the death of protection? We are aware that the American protectionist had a different idea, namely, a continental blockade for the purpose of shutting European goods out of the South American market, for the benefit of the manufacturers of the United States. But the South Americans do not seem to have discovered any motive for protecting the industries of their Northern brethren at their own expense."

The appointment of a receiver for the Chicago Gas Trust by Judge Collins seems to have taken the Stock Exchange, or that portion of the Exchange that deals in "industrials," very much by surprise. There was not the least occasion for surprise if these people had kept the run of judicial proceedings in all the Trust cases here and elsewhere. The uniform course of the decisions has been that joint-stock corporations cannot abdicate their powers or turn them over to be exercised by another body. If they do so, they commit suicide, and the courts will wind up their affairs whenever a proper case is presented. The Chicago Gas Trust was composed of four distinct corporations amalgamated as a Trust under the auspices of a Philadelphia syndicate. It was a monopoly of the most objectionable sort. It is now on the way to Execution Dock, to the joy and satisfaction of all good citizens. If people will speculate in such trash, they are entitled to no sympathy when they lose their money.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The flag editor of the Philadelphia *Press* had an able article in Thursday's issue of that journal commenting upon what he alleges to be the fact, that the decorations in Richmond in honor of the unveiling of the Lee statue "are entirely of a Confederate character, and the Stars and Stripes find no place among them." But the "staff correspondent" of the *Press* in Richmond, whose opportunities for observation would appear to be rather better than those of the flag editor in Philadelphia, reports that "everywhere the Stars and Stripes wave from flagstaffs and hang from windows. Indeed," he adds, "the profusion with which the national flag is used for decoration is as marked as it would be in Philadelphia or New York or Boston." He describes at length the manner in which the Union and the Confederate flags are displayed side by side on business blocks and in the resident streets, saying that "the national flag floats over almost every door" on the latter streets. Evidently the flag editor of the *Press* had not learned the facts from the "staff correspondent" before he wrote his article; but, as the champion of all flag editors, Col. Elliott F. Shepard of the *Mail and Express*, has shown, facts are the last thing that the flag editor cares to have.

The subscribers to the $5,000,000 guarantee fund for the Columbo-Tammany Fair are in a state of mind over a discovery that they cannot get their subscriptions back again permanently without legislation. They pledged their subscriptions to a fund to defray the expense of getting up a fair at no particular time, and they are now assured by legal talent that they are liable to be called on to pay over the money for any fair which may be organized in the name of Columbus for the next six years, or until they are relieved under the statute of limitations. The executor of the estate of a deceased subscriber cannot close up its affairs so long as this question remains undecided. No living subscriber dares to go to Europe or anywhere else, for fear somebody may get up a Fair in his absence and demand the amount of his subscription. There appears to be no relief for them before the Legislature meets in January, 1891, unless the Governor shall take pity on them and call an extraordinary session to enact a law giving them immunity from Fair organizers of all kinds.

A firm of New York publishers—Messrs. Funk & Wagnalls, are now imitating Wanamaker by advertising their intention also to take a hand in the plunder of the Messrs. Black through a photographic edition of the 'Encyclopædia Britannica.' They are conscious that there is something wrong about the transaction, for they take pains to excuse themselves in this way:

"A word as to international copyright: We have long favored such a law; in its absence, it has become well-nigh, if not wholly impossible to do a successful book business and respect the wishes of the holders of foreign copyrights. Our books, again and again, are reprinted in England without so much as a thank you. If we make a market for a foreign book, it is straightway reprinted against us, at a less price, by some one who pays no royalty. We are forced by self-protection to adopt the following rule as the fairest, all around, that is practicable—to publish what we wish of foreign books and then pay the foreign copyright owners what we think to be a just share of the profits. This we regard as the nearest approach practicable to an equitable working plan until our nation has recovered from its collapse of conscience on the international copyright question. This rule we apply to our handling of the 'Encyclopædia Britannica.'

"We invite all to call at our store and examine our marvellously cheap edition of this wonderful work, or send money for a set."

Now, why, in the name of common decency, is a man obliged to do a "successful book business," if he cannot do it honestly, any more than a successful grocery or stationery business? What should we say to Park & Tilford if they told us they could not conduct a successful business without employing agents to steal stores for them in England and France? And what has the reprinting of the Funk & Wagnalls books in England by somebody else to do with the right to steal books from the Messrs. Black? Supposing the *lex talionis* to govern the relations of civilized business men, how can it excuse the punishment of one man for another man's fraud? Have the Blacks ever stolen the Funk & Wagnalls books? And what on earth is "the self-protection" which forces this latter firm to seize on "what they wish" of a foreign author's property, and then pay him what they "think to be a just share of the profits," after having sold the man's goods to strangers? Was any such overwhelming necessity as this ever heard of outside a robber's cave? When did your "rule of self-protection" get the better of the Eighth Commandment? And finally, brethren, is it worth while "waiting for our nation to recover from its collapse of conscience" before finding out what is the matter with your own conscience? The national conscience is not within your control. It will have to be doctored by a good many people besides you, but the Funk & Wagnalls conscience you have right under your hand, and can treat with as vigorous remedies as the case seems to call for.

The Methodist Book Concern's column advertisement of "impropriety and immorality," as the editor of the *Christian Advocate* rightly terms it, which got published in that paper without the knowledge either of the editor or of the advertisers themselves, contained, as our readers may remember, this astonishing paragraph:

"Do not be frightened by the unjust and untrue statements which appear in papers, and which are supplied and paid for by rival publishers. Remember that *you can arrange with an editor for just as strong notices of your book, if you care to pay for them, because the business of an editor is to make money for his paper*, and as long as you pay him for what you desire inserted he will treat you just as kindly as he will any one else."

Now this appears not to be true of the *Christian Advocate*, at all events, and we are glad that our comment called out an emphatic disclaimer of it from that paper. But here we have an office circular from the "*Herald and Presbyter*, the most largely circulated Presbyterian Weekly Newspaper in the United States. Montfort & Co., Publishers and Proprietors, 178 Elm St., Cincinnati, O., June 2, 1890," asking schoolteachers for "patronage in the advertising columns," "*also to give facts for a brief free reading notice.*" And, says this largely circulated Presbyterian journal, "P. S.—We shall be glad to have you, from time to time, give us items of interest in regard to your institution." No wonder that people can be made to believe that "you can arrange with an editor for just as strong notices of your book, if you care to pay for them." The *Herald and Presbyter* goes on to say: "Presbyterians are distinguished for business activities and enterprises. They favor movements to advance the material, intellectual, and moral interests of society. They educate their children. The *Herald and Presbyter* advertisers appear before an extensive and appreciative audience. The clean character of its advertising secures them favorable attention." Evidently the *Herald and Presbyter* itself is of those "distinguished for business activities and enterprises," but its "movements" are not in accord with the "moral interests of society," and the character of its "reading notice" advertising is the opposite of "clean."

The British Ministry have succeeded, after the fiercest contest which has taken place in the House of Commons since the early days of home rule, in getting through the Committee the clauses of their revenue bill which put an increased tax on beer and spirits to supply the County Councils with the means of buying out liquor-dealers who wish to surrender their licenses. We have already given some account of the nature of the controversy, which has roused the temperance advocates all over the country to the highest pitch of excitement. They say that the provision of a fund to compensate the publicans for the loss of their licenses is a formal recognition that a license to sell liquor is a property or freehold, instead of being, what it really is, a permission given, in consideration of the weakness of human nature, to carry on a trade which is injurious to the community. They maintain, moreover, that after this concession has been made, no license will ever be taken away without compensation, owing to the chariness of English magistrates about interfering with what seems in the smallest degree a property right, and that a new and formidable barrier will thus be set up in the way of restricting the liquor traffic in any particular county. The bitterness of the conflict is increased by the general belief, both of the Liberals and the temperance men proper, that the measure is really a note of preparation for the general election; the liquor interest, or "licensed victuallers," as it is there called, being in England, as in this country, a very powerful body in politics. The collapse of the Liberal resistance in the House was due to a cunning concession made at the last moment to the Parnellites as regards Ireland.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A UNIQUE PERFORMANCE.

THE public announcement by the Postmaster-General of the United States that he proposes to take a photographic copy of the 'Encyclopædia Britannica' and sell it at a very low price and pocket the money, is certainly the most extraordinary incident in the history of this very remarkable Administration. Here is his announcement, which is literally unique:

DEAR SIR: We can furnish you with an exact facsimile of the ninth AND LATEST (1889) edition of 'Encyclopedia Britannica'—maps improved and brought down to date—at $1.50 the volume.

The set is well printed on good paper, without abridgement, and is one of the most substantially bound books we have ever handled.

To let you fully know what an unequaled opportunity this is, you can have the FIRST VOLUME for sixty (60) cents, without any agreement on your part to take the remaining volumes of the set—which can be had if desired at the price first named ($1.50 each), and be paid for as received.

The set will be in twenty-five (25) volumes, corresponding in number and matter with the Edinburgh edition. The total cost to you would be $36.60.

We expect to be able to deliver four volumes a month, and to complete the delivery in November next. You can arrange to take the books one or more a month, as you please.

Very truly yours,
JOHN WANAMAKER.

PHILADELPHIA, May —, 1890.

Following close on the announcement of the President of the Senate that there are no morals in politics, and that a man may lawfully lie, cheat, and steal in order to get the better of his fellow-citizens in party contests concerning the administration of the Government, one hardly knows what name to give this document. The 'Encyclopædia Britannica' is a collection of articles which have cost the original publishers a very large sum of money and an immense amount of labor. Without the expenditure of this money and labor the book would not exist. The paper and binding might exist, but nobody would buy them except by the pound as waste to be consigned back to the paper-mills. What makes the volumes worth the nine dollars each at which they have been sold, is the words printed on the pages, describing certain facts and expressing certain ideas. The publisher paid the authors for these words. He could not have got them without paying for them, and after he got them they were, by all the laws of morality, as much his as the furniture in his store or the type in his composing-room.

Even if we accept the view which some people hold, that there can be no such thing as property in ideas or in forms of expression, and that anybody who wants ideas or forms of expression may lawfully appropriate those of any other man, if he can get hold of them, it must be borne in mind that the appropriation must be for his own use. This argument will only cover stealing for the special personal benefit of the thief. If he prigs a man's thoughts, it must be for the cultivation of his own mind. He must take them, as he takes the air or the sunshine, simply as the common heritage of the human race. He cannot take, for the purpose of selling and making money, something which another man has constructed for the purpose of making money. To take a thing from another man because it is not property, and then immediately treat it as property for commercial purposes, is to be not only inconsistent, but absurd. Literary pirates are bound not to deal in their own plunder. They may study it, and absorb it, and enlarge their minds through it, but they must not open a store to sell it in, or peddle it through the country at low rates. Consequently, although John Wanamaker, Postmaster-General of the United States, might be justified in stealing from the Messrs. Black of Edinburgh one copy of the 'Encyclopædia' for the improvement of his own intelligence, or for his use as a book of reference when composing his Sunday-school addresses, on no theory yet produced by any school of thieves touching literary property can he steal from the Messrs. Black in order to stock his store, and for purposes of sale at a profit, without becoming himself a thief.

In copying the Messrs. Black's book by the photographic process, Wanamaker is simply guilty of counterfeiting. He is doing what copiers of bank-bills and greenbacks call "pushing the queer." His edition of the 'Encyclopædia Britannica' is neither more nor less than "green goods." It is true that, unlike the counterfeiter, he gives the person on whom he "pushes the queer" a thing of value. The person whom he cheats is the person whose bills he copies, so that his offence, although it resembles counterfeiting externally, in reality belongs to the category of grand larceny. Admitting that Wanamaker may lawfully appropriate one copy for the improvement of his mind, the fact still remains that the money he makes by the sale of the counterfeit property belongs to the Messrs. Black. In Wanamaker's drawer, or in his bank account, it is simply "swag," far more so than the money which Claassen and Pell took from the Sixth National Bank, and for taking which they are now to go to jail.

We made some fun the other day of the suggestion of the London *Speaker*, that the 126 members of the House of Representatives who voted against the Copyright Bill should, on their arrival in London, be treated as "social pariahs" or disgraced persons with whom men of honor could not properly associate in clubs or private houses. We thought this suggestion was due to ignorance of the special conditions of society that exist in large portions of the country, in which professional authors as a class are unknown, and the idea that a living can be made by book-writing is quite unfamiliar to most of the inhabitants. The notion, therefore, in these places, that there is anything of *marketable* value in a book, beyond the paper and typography, is hard to grasp. It is not surprising that it has not secured a firm lodgment in the local system of ethics, and cannot get Congressmen to do much "voicing" for it, as they say. In truth, the strong sense of literary property is not very old even in England. So we bespeak patience and discrimination of London society for our erring Congressmen. But John Wanamaker, the Postmaster-General of the United States, we leave at the mercy of British moralists. If, when he goes over to London, he has to take all his meals at a hotel, and is refused admission to all the clubs, and all "the great houses," as 'Squire Smalley would say, we shall not utter a word of protest. He ought not to be able in any civilized community to sit down comfortably at a dinner-table with honest men.

THE CENSUS QUESTIONS.

ONE of the most curious aberrations of the new Census Bureau was the list of questions it drew up to be asked by the enumerators. Some of these actually required people to tell not only about the diseases of members of their families, but about their own, and not only about their diseases but about their debts. The great object of a census is not so much to collect statistics on various matters, as statistics which are reliable—that is, from which one can make solid deductions of some kind. Rows of figures which cannot be depended on as records of facts are of no use whatever except as arithmetical exercises for children. This makes it extremely important, first, that the enumerators and collaters employed by the Census Bureau should be not only persons of good character, but persons noted for their accuracy; and, secondly, that the information they are set to collect should be easy to collect. The harder it is to acquire any particular kind of information, the less desirable it is that it should appear in a census, because if once it gets into the official tables, it acquires an air of authority, and may mislead thousands of persons in making calculations for public and private purposes, who, if they saw it anywhere else, would pay little or no attention to it. For statistical purposes it is always better to have no figures at all than figures which are not correct. After every precaution has been taken to secure the services of good enumerators, it will still be necessary to be very chary in extending their sphere of duty. They should be held up to the utmost diligence and efficiency in taking the count of population, and in collecting such obvious facts as age, sex, color, nativity, and parentage—that is, facts which are visible, or which the person interrogated is not likely to have any motive for concealing. But every step the ordinary enumerators take beyond this, the less trustworthy do they become. All information which can only be got by questioning becomes unreliable in the direct ratio of its disagreeableness. This is the ordinary experience of human nature, and nobody needs to pay more attention to peculiarities of human nature than census enumerators.

All this would be true even if census enumerators, especially in large cities, were accomplished statisticians, or persons of high character and standing, or if any pains had been taken to prepare for this census by selecting them under the civil-service rules. But no such pains have been taken. The civil-service rules have been deliberately disregarded in selecting them, and it is quite safe to say that a considerable number of them in this and other large cities belong to the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

class known as "political heelers"; that is, people without regular occupations, who live, or try to live, by odd jobs in or out of politics. At all events, they are not by any means the class of persons to whom any one fit to superintend a census would think of confiding what are called "inquiries of a delicate nature," and yet they have been actually charged with the task of extracting from men and women answers to figure in a body of official statistics touching the two things on which all men and women are most reluctant to give information to any one—their bodily ailments and their pecuniary condition. No man, and especially no woman, likes to tell a stranger about a secret disease or disability—that is, about one which is not visible—and about debts and liabilities. Almost everybody resents inquiries on such subjects, even from friends, as an impertinence. It is therefore easy enough to foresee the state of mind in which they would receive them from a more or less forbidding stranger popping in from the street with a note-book. Of course they cannot be prevented by any legal penalties from returning lying or incorrect answers if they answer at all; and then what is the virtue of the resulting figures? Think of laboriously tabulating such stuff and having it printed at the public expense!

The criticism excited by the programme has been so lively that the earlier talk of giving power to the enumerators to arrest people who refused to answer them, or to start some sort of legal proceedings against them on the spot, has been judiciously abandoned. The enumerators will not take women to jail who resent their silly questions about their bodily condition or that of their daughters. We presume that penalty will be reserved for the fathers and brothers who kick them out of the house. A circular has been accordingly issued by the Superintendent revising the instructions. As it is a curiosity in its way, we reproduce it:

WASHINGTON, May 26.

To Supervisors of Census: You will please instruct enumerators in cases where persons refuse to answer the questions on the population schedule relating to physical and mental disabilities (22 and 23), or to the question relating to farms, homes, and mortgages (26 to 30 inclusive), to enter in the proper column the words "Refused to answer." No further steps will be necessary on the part of the supervisor or enumerator, and all legal proceedings will be instituted by the Washington office through the Department of Justice.

(Signed), ROBERT P. PORTER,
Superintendent of Census.

The last part of this is worthy in every way of the author. It will be a comfort to sufferers from mental and physical disabilities, and persons who like to keep their private affairs to themselves, to learn that if they do refuse to lay their whole condition in life before the enumerator, such "legal proceedings" as may be taken against them will be instituted by the Washington office through the Department of Justice. This has an awful sound. To have the Department of Justice pursuing you to make you tell about your rheumatism, or your cough, or your fistula, would, of course, be a terrible experience for a delicate man or woman; but we advise the diseased public to be of good cheer. They will never be troubled by the Attorney-General with any species of writ. Common sense reigns in the Department of Justice, if not in the Census Bureau.

POLICE ETHICS.

THE wonder that this city has any orderly government at all grows with every session of the Fassett Committee. During its two months of inquiry into the methods of our municipal administration it has touched no department, even in the most cursory manner, without making revelations of jobbery, mismanagement, and more or less direct bribery and corruption. It has shown that the Sheriff's office for twenty years has been a perfect sink of iniquity, being literally a den of thieves who used the office as a headquarters from which to rob that portion of our citizens who were compelled by law to go there for assistance and protection. It has shown that the incumbent of this office, who confesses that he made a bargain for the division of illegally extorted tribute from the people whom he was sworn to serve faithfully, and who received from one such illegal source alone $21,000 in two years; who confesses, also, that he passed over $10,000 of his profits from the office to the political boss who had put him into it, through the absurd pretence that he handed it over as the godfather of the boss's infant child—it has shown that the man who did this was elected to the Mayoralty because he had by these and similar acts demonstrated his "usefulness" to the political forces which control the city. It has shown that the Excise Commissioners—all of whom are under indictment for wilful breach of official duty—have been conducting their department in the interests of rum-sellers and dive-keepers, and have been aided in that respect by police justices and by at least one of the higher courts.

On May 28 the Committee devoted a few hours to the conduct of police captains, and the result was similar in kind to what had gone before. Three captains were examined, and two of the three made admissions which ought to lead to their summary dismissal from the force, but which are more likely to lead to their promotion if the Police Board acts upon their case as it has recently acted upon that of another captain whom it found guilty of blackmailing. One of the two testified that though he had ninety-five men and two ward detectives under his orders, he was unable to get proof, easily obtained in abundance by excise inspectors, that a notoriously infamous resort in his precinct was really immoral, and he therefore signed a report in favor of granting a license to its keeper in which he vouched for him as a "man of good moral character." What he regarded as "good moral character" he had some difficulty in explaining. He did not think that a man who habitually violated the excise law could be said to be of bad moral character. He would not consider a man who was a "manufacturer of thieves and libertines" to be an immoral character. Finally, he summed up his ethics by saying: "A man can be good and moral, and a man can be good and not moral in a way." He did not know of any policemen who were "good and not moral in a way," and seemed to have a vague idea that goodness of that kind was to be found mainly in dive-keepers, who should because of that quality be allowed to conduct their business without police interference.

The second captain, who was the somewhat notorious Killilea, made even a worse exhibition of himself. He was forced to admit that he had, eight days after formal complaint had been made to him of the bad character of a place in his precinct, signed a report in favor of the renewal of the place's license, in which he said no complaint had been made against it. He was forced to admit, also, that he made a sham effort to test the place's bad character upon which he based his report that it was fit to have its license renewed. It came out during the inquiry about this place, which is notoriously one of the most infamous in the city, that when its proprietor was brought into court to plead to an indictment which adjoining property-owners had secured against him, one of the Excise Commissioners, Koch, appeared as the man's counsel. It was subsequently explained that Koch was not regularly retained as counsel, but, happening to be in court at the time, he had merely "acted as counsel in a friendly sort of way." This is the same Commissioner who was drunk when he was himself arraigned on indictment a few weeks ago. That he should be engaged in "friendly" offices for a keeper of a disreputable house whose license he, as Excise Commissioner, had been asked to renew, is one of those characteristics of Tammany government with which this public ought by this time to be very familiar.

We doubt if either the police captains or the Excise Commissioners are able to see anything particularly objectionable in their code of official conduct. They have a moral sense only a shade or two duller than that of the liquor-dealers and dive-keepers whose interests they protect, and with whom they have been intimately associated all their lives. It is not their fault that they have been put into positions of official responsibility, where they are supposed to be the guardians and preservers of the rights and interests of the law-abiding and respectable people of the community. It is the fault of these same law-abiding and respectable people that they allowed them and their kind ever to get possession of the Government, and that they allow them to keep possession year after year, though their grotesque intellectual and moral unfitness has been known and recognized of all men for years.

THE ICEBERG SEASON OF 1890.

THE fortunately harmless collision during fog of the steamer *Normannia* with an iceberg is but the latest of many collisions of the kind which have been reported since the present year came in. They have been the result of a remarkable flow of arctic ice over the Grand Banks of Newfoundland, which

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

has caused a condition of affairs more suggestive of north polar exploration, and of the journals of arctic navigators than of ordinary Atlantic voyaging. Our Signal Service and hydrographic charts during the last five months have been a continuous report of great fields of ice, of bergs many in number and often of great size, of "the whole coast of Newfoundland blockaded by ice" at times, of sailing vessels "nipped," and of steamers forced far from their courses to avoid the icy obstacles. The monthly review of the Signal Office for February, closing the winter months, refers to this flow of ice as the greatest during the last eight years, and made peculiarly exceptional by its early appearance in January. The May pilot chart of the Hydrographic Office covering the month of April reports twenty serious accidents to vessels by collision with ice and two vessels lost. One vessel reported seeing no less than 140 bergs, another 59, another 50, and another 49. One of these bergs was estimated at 250 feet high above the water line, and a thousand feet long, another 100 feet high, half a mile long, etc. When the record of the whole of the iceberg season of 1890 is fully compiled, we shall doubtless have the story of an area of ice quite unprecedented—a probability that gives special interest to the pilot chart covering the month of May, which will be forthcoming from the Hydrographic Office in a few days.

It is not merely the extent of the separate ice-fields and the number and magnitude of the bergs which make the present season noteworthy, but the vast expanse of ocean over which the ice area has reached. Hitherto the eastern limit of the ice in the track of ocean steamships has been fixed at about 40° W., possibly a little further. This means a limit say 500 miles east of Newfoundland. But the last report of our Hydrographic Office tells of bergs moving northeastward in longitude 35° W., which would mean a distance of some two hundred miles further east of the island. This variation of the record is accounted for at the Hydrographic Office in two ways: first, the enlargement or change of direction eastward of the arctic current flowing south past Labrador; and secondly, the probability that the immense mass of ice has created in the Gulf Stream lakes of fresher and lighter cold water, which have kept the bergs from melting rapidly after reaching the warm Gulf Stream water and changing, in its flow, their southerly course to a northeastward one. It may be noted that Mr. Richard Brown, F.G.S., in his 'Notes on the Northern Atlantic,' fixes the North Atlantic ice area off Newfoundland at about 200,000 square miles—figures which this year will have to be greatly enlarged, perhaps doubled.

The interest, popular as well as scientific, excited by this exceptional ice flow on the ocean may justify some speculations as to its origin and age. It is periodic, usually appearing eastward of Cape Race in April or late March, and is annually looked for by the sealing fleets which, in early March, sail northward from St. John's, Newfoundland, to "meet the ice" and secure, if lucky, their profitable cargoes of seal pelts. How long it takes to drift in the cold arctic current from the upper polar regions to the ocean steamship paths cannot be accurately stated. Very uncertain elements, such as strength or direction of winds, variations of the arctic currents or of the amount of discharge from arctic glaciers, enter into the problem. As one clue to it, we have the drift of the wrecked party from the *Polaris* during the later months of 1872 and up to April 30, 1873. That party sailed on their ice floe from near the upper point of Baffin's Bay for almost two hundred days, until rescued off Labrador. Adding the distance southward to the ocean-steamship tracks, we should have about eight months as the time of passage of the ice from upper Baffin's Bay to the Grand Banks. This would make the ice seen from the decks of ocean steamships belong to the flow detached by the arctic heats of the previous summer, as is generally assumed. But, as Gen. Greely has pointed out in his story of arctic exploration, an immense portion of the arctic ice has its origin much further north than Baffin's Bay; and when we find in that remote region a glacier like the Humboldt, with a sea-front from forty to sixty miles wide, we get a vivid conception of the magnitude of the remoter arctic ice flow, which, with its winter detentions, may have had a voyage of two, or even three, years before it reaches the Gulf Stream. Incidentally we can perceive the value to commerce of that great warm flood of water intercepting the arctic current, and melting quickly the bergs which otherwise might be common visitors to our own coasts, and, lasting long into the summer months, might become far more serious terrors to navigators than they are now.

Another point, the connection between our two successive "open" winters and this season's ocean ice, must be left to the scientific experts. If they find that our two mild winters extended into the arctic regions, that connection may be made clear.

The special perils of vessels from ice on the Grand Banks and beyond during this season recall a paper printed in *Harper's Magazine* of August, 1882, by Capt. J. W. Shackford, then of the American Line steamer *Illinois*, plying between Philadelphia and Liverpool. Capt. Shackford argued in favor of a route through the ice region about a hundred miles south of the ordinary steamship courses—a route over which during six seasons his ship's record showed an average of but three hours of fog. During 1881, one of the most foggy seasons known, his record showed fog for but two hours. We reproduce here his entries for six days of two steamers which sailed from Philadelphia and New York respectively on the 28th of May, and took respectively the southern and northern courses:

FROM PHILADELPHIA.	FROM NEW YORK.
May 29. Fine weather; five hours fog.	Light airs and hazy.
May 30. Pleasant weather; no fog.	Light breeze and hazy.
May 31. Fine weather; no fog.	Light breeze and fog.
June 1. Fine weather; no fog.	Light breeze and hazy; then clear.
June 2. Pleasant weather; no fog.	Moderate breeze and fog.
June 3. Rain.	Moderate breeze and fog.

It is generally assumed that the arctic bergs floating down past Newfoundland reach lower latitudes than bergs in other parts of the world. This is a mistake. The British Government Reports from ships meeting with south polar bergs, and extending over many years, showed bergs floating northward to much lower southern latitudes. Among them is the report of "many bergs" 400 feet high seen in November, 1839, in latitude 41°, which would be about the north latitude of New York city; three bergs 500 feet high seen in November of 1856 in the same latitude; and one seen August 16, 1840, from the Dutch ship *General Baron von Geen*, which is described as 1,000 feet high, and was met in latitude 37.30, which would correspond in north latitude with a point say 190 miles south of New York. The heights of the bergs given above refer to altitudes above the water-line, which must be multiplied by nine to give the depth below water. One of the floating ice mountains described in the British official reports was three miles long. Their heights indicate places in the great glacial continent of the south polar regions where the universal ice-sheet reaches enormous thickness. Sir James C. Ross, *facile princeps* among antarctic explorers, mentions the ice-sheet at no point as more than 300 feet high, and his largest berg—seen first in 1841 and again seen and measured in the succeeding year—was but 150 feet high though four miles long. It was of the common "table berg" type of the antarctic seas.

Since Ross's expedition of almost half a century ago—unless we except the short excursion into the ice of the *Challenger* scientists—there has been no real exploration of those mystic south polar realms of ice where glacier and pack and berg reach proportions far greater than in the arctic regions. The fact gives fresh interest to the plans for antarctic research which have been lately discussed in Australia. The purpose of the Danish Government of organizing an expedition to explore the interior Greenland ice-cap, announced by cable a few weeks ago, is still another point of kindred interest in this exceptional iceberg season.

LONDON—PARLIAMENT—IRELAND.

LONDON, May 22, 1890.

THE charm of London at this season can scarcely be exaggerated. It is no longer the gloomy, unlovely city of Oliver Twist and of the forties, when as yet the good and beautiful things of life were reserved for the few, when a park meant merely trees and grass, when the word *hotel* recalled dinginess and horse-hair and high charges, and when it was difficult to procure meals outside a pothouse. Democratic ideas, enlightenment, and intercourse with the Continent have changed all this, and now London, at least London west of Charing Cross (and usually we judge a city by its best side), is perhaps one of the most delightful and cheapest cities in the world. Its pulse of life and beauty and strength can be felt only through quiet every-day residence and observation, undisturbed by evening entertainments and sight-seeing. Palatial public buildings and mansions have risen on every side. New avenues have been opened up,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

scientific horticulture has embellished the parks, and nowhere are the capabilities of window-gardening better shown. City squares and graveyards, within the memory of some of us receptacles for battered tins and refuse, have been transformed into attractive gardens where children play and the weary take their ease. Everywhere you recognize a change from the gloomy Puritanism of the past to the growing conviction that life ought to be embellished and enjoyed. There prevail a lightsomeness and tastefulness quite foreign to our old impressions of the place. All that architectural skill can accomplish is being brought to the reconstruction of the city on new artistic lines—it is rising skyward under the pressure of its lateral expansion.

The inhabitants, however, in the streets and parks are what most impress the visitor with an indescribable sense of the well-being of London. The very flower of material civilization is before him, all that wealth and art and training can effect to adorn life, where for the most part struggle and want and sin and sorrow are thrust aside. Contemplating the array of youth and beauty and rank, superbly mounted, among the spring foliage in the bright morning sunshine on Rotten Row, the brilliant line of equipages on the drive in the afternoon, refinement and grace sweeping in their carriages to the levée and drawing-room, one is tempted to feel for the moment as if this were true life. All that is best in learning is to be found in the libraries of London; all that is most renowned and exquisite in art can be studied in its museums and galleries. At this centre of the most travelled and exploring of peoples, a kaleidoscope of exhibitions and a going and coming of bronzed travellers bring other nations close to us. In the quiet halls of the Patent Office, we are thrilled by seeing original creations of Arkwright and Watt and Stephenson, upon which depended so much of our modern progress. And over all this is the *consciousness of power and dominion*. We have before us a greater than Rome. We are at the mainspring of the most extensive empire the world has ever seen, exercising through modern science a direct, immediate, and unquestioned rule, such as was never imagined in former centuries. Above and through all there is paganism enough, but to me it is revealed less in the degradation of the poor crossing-sweepers and the worn, anxious-looking flower-girls and small dealers, crowding many of the thoroughfares, than in the hard faces and demeanor of the faultlessly dressed aristocratic men who throng the pavements in the vicinity of the clubs.

An Irishman is struck with the general kindliness and civility of all ranks and classes in London. Why should there be any barrier between us? All that is open to an Englishman is here open to an Irishman. Walk down to the House of Commons. The policemen stop the traffic rolling over Westminster Bridge as rigidly for the humblest Parnellite member as for the First Lord of the Treasury. As said member walks, perhaps alone, up the quiet expanse of Westminster Hall, from which the wealthiest and most powerful non-members of the land are ordinarily excluded, what a flood of associations and recollections present themselves to his mind if possessed of any imagination or historical knowledge! And to what an assemblage he belongs!—the greatest in its traditions that ever existed; with all its defects, the *parent, the exemplar* of freedom. The oldest and bitterest Nationalist member must acknowledge that he has never had reason to suspect a member in committee or in the House to be influenced by personal money considerations. Class interests, political, family, and commercial interests, are potent enough, but a vote for direct money considerations is unknown. The Irish member is not long in the House before he perceives not only that many of the police and attendants are Irish, but that a considerable proportion of the most prominent Government officials are his fellow-countrymen; Irish, indeed, occupying some of the chief administrative posts. In the arrangement of the committees he will meet perfect fair play. Arthur O'Connor, one of the sixty members for some months on their trial before the *Times* Commission, has just been appointed to *one of the most important and honorable positions* in the House, the Chairmanship of the Standing Committee on Trade. "We should all be delighted," said the Secretary of the Treasury the other day, in reply to some criticisms of Mr. Healy on the proceedings of a certain committee—"we should all be delighted if the honorable and learned gentleman would himself consent to serve with us." Why, then, should there be any alienation? Why should we Irish not realize that this wonderful metropolis is as much our capital as it is the capital of Mercia or Anglia? Why should we not feel that all this liberty, all the possibilities dawning on us under the growing influence of democracy, are as fully our heritage as that of Englishmen and Scotchmen?

The Speaker is in the chair, the last words of the initiatory prayers are said. The dream is past, and the present stands out in its stern reality. The Ministry desire to rule Irishmen in Ireland by and through the influence of a class, in the interests of a class, as Englishmen have sought to do since the invasion. After three months at the House, an Irishman finds himself a more implacable foe of the Government than when he first entered its precincts. Every day's experience of the freedom and fairness of British institutions in England *strengthens his undying determination not to* submit to the present administration of his country. He does not object to a common rule. Whatever his theoretical visions may have been in youth, manhood has brought the realization of the actual. He is no more responsible for the fact of a common rule, its necessity and desirability, than he is for the existence of the channel which forbids union, and the ocean which forbids separation. The contention of those who opposed the Union of 1800 was that it must inevitably lead to division and turmoil in Ireland, that it must perpetuate the power of a class to stand between the majority and their wishes. As it appeared to Grattan and the patriots of the Irish Parliament, so it has always proved, and so it continues. If Ireland were denied home rule, the duty of the Government would seem clear to accept Irish public opinion as a guide in ruling the country. Scores of honest and able Englishmen have devoted themselves to the government of Ireland with this view; none have been able to accomplish their desires. The attempt has wrecked many a noble reputation as it wrecked William E. Forster's. Mr. Balfour and his party struggle on in the old grooves, sinking deeper and deeper into the mire and confusion of the endeavor to govern an integral portion of the empire in direct opposition to the desires and wishes of its inhabitants.

For example: One of the principal measures *of the session is a bill for the settlement of the* Irish land question. It is opposed by the whole weight of Irish public opinion, National as well as anti-National. Not one Irish member of Parliament connected with landed interests spoke generally in its favor. Parnell and his party, 85 out of 103 Irish representatives, supported by men like Gladstone, Morley, and Trevelyan, entirely disapprove the Government proposals. Yet the bill is to be pressed on. We still hear the parrot cry, "The Irish representatives do not represent Irish feeling," although within the past three months three vacancies having occurred in Ireland, three Nationalists have been returned unopposed. Several Irish magistrates of unblemished character have, within the past few years, at a few days' notice, been dismissed for offending the Government, and in some cases without opportunity being given for explanation. Lately two Irish magistrates, adherents of the Government, were proved guilty of flagrantly immoral conduct. The circumstances had to be dragged before Parliament more than once, and not till after weeks of subsequent inquiry were these men deprived of their commissions. Within two months an Irish Crown prosecutor attacked a man with a sword for accidentally breaking a pane of glass, and acknowledged on oath that he would have "murdered him" had he resisted being taken to the police-office. The case was brought before the House by the Irish members, but nothing has yet been done regarding it. As compared to English municipalities, the Dublin corporation labors under many disabilities. Its rates are collected by a Government official not responsible to it. Sanitation, the erection of buildings, etc., are not within its full control. A remedial bill was prepared and unanimously approved by the corporation, composed of Catholics and Protestants, Nationalists and anti-Nationalists (in it nothing so wild is suggested as that it should have the management of its own police). *It passed a meeting of citizens* by an overwhelming majority. The opposition of the ascendancy clique in Dublin, who resist any extension of rights and powers to *representative bodies in Ireland*, has just led to a long and expensive inquiry before a committee of the House of Commons. Even that large Committee, upon which there was but one Irish Nationalist, and which comprised a majority of opposite politics, reported unanimously in favor of the main clauses of the bill. Foiled by the corporation, the citizens' meeting, and the Parliamentary Committee, the minority brought their influence to bear on Government through the Castle. Accordingly Government has announced that it will oppose the chief and most desired clauses at every stage. Under ordinary circumstances a bill unanimously approved in committee passes rapidly and surely into law. This bill will probably not survive the session.

A veil woven of false principles, long ago set aside by Great Britain in her dealings with other English-speaking countries, alone separates Ireland and England. Until it is rent asunder, this Westminster Parliament cannot be the Parliament of a united people, and Irish Nationalists cannot tread without bitter feelings the streets of this beautiful and marvellous metropolis. D. B.

P. S.—Since these lines were written and posted, the action of a body of opponents in Dublin, impugning the manner in which the *bill has been passed through committee*, has been brought before the House on a question of privilege. This has led to such a complete vindication by the Chairman and other members of the Committee regarding the exhaustiveness of the inquiry and the unanimity that prevailed, that it is difficult to believe the threatened Government opposition will be persevered in.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SOURCE OF WASHINGTON'S "RULES OF CIVILITY" DISCOVERED.

LONDON, May 16, 1890.

IN my biographical introduction to the Long Island Historical Society's volume, 'George Washington and Mount Vernon,' I mention a resemblance of some of Washington's "Rules" to those of an old work in Latin and French, entitled 'Communis Vitæ inter homines scita urbanitas.' Your reviewer spoke of this as hazarding a new guess, but it was rather more, and has led to an interesting discovery.

The "Rules of Civility," found in Washington's boyish writing, are dated 1745. There is reason to believe that he was then attending a school in Fredericksburg superintended, and probably taught, by the parish clergyman, the Rev. James Marye, a Huguenot who had taken orders in London. Mr. Marye was an accomplished gentleman and scholar, who founded the eminent family that gave its name to "Marye's Heights," and is still well represented by ex-Lieut.-Gov. John L. Marye and others. From what I had gathered from the old vestry-books of St. George's Church, Fredericksburg, it occurred to me that this learned French clergyman might have taught these "Rules of Civility," and that they might be in some French work. I mentioned this conjecture in a letter to my friend Richard Garnett of the British Museum Library, who presently wrote me that several of the "Rules" resembled others in the Latin-French book mentioned above. His library, however, at that time contained only Stoddard's inexact edition of about half the "Rules." I could not find the Latin-French book in America, so I could only make the allusion to it in my introduction, and postpone a thorough investigation until I could get hold of the volume. I have now carefully compared Dr. J. M. Toner's literal transcript of Washington's "Rules" with the Latin-French work, and find that of the 110 "Rules" 103 are contained in that old book of 'Maximes.'

From Backer's Jesuit Bibliography it appears that the "pensionnaires" of the College of La Flèche sent to those of the College at Pont-à-Mousson (1595) a treatise entitled: 'Bienséance de la Conversation entre les Hommes.' The great Mussipontane father was Léonard Périn (born in Lorraine 1567), who had been a Professor of the Humanities in Paris. By order of Nicolas François, Bishop of Toul, Périn translated the La Flèche (French) "Maximes" into Latin, adding a chapter on behavior at table. The book, dedicated to the said Bishop, was published in 1617. It passed through several editions and was translated into Spanish, German, and Bohemian, but never into English. The copy in the British Museum was printed in Paris in 1663. Its title is: 'Les Maximes de la Gentillesse et de l'Honnestete en la Conversation entre les Hommes. Communis Vitae inter homines scita urbanitas. Par un Père de la Compagnie de Jesus.' The first chapter consists of twelve maxims relating to religious observances, prayer, attending mass, etc. These are entirely omitted from Washington's "Rules," as indeed are others of a religious character occurring elsewhere in the book, even including one advising attention to grace before meat. (It is known that grace was never said at Washington's table.) The subjoined quotations from the "Rules" and the "Maximes," limited by consideration for your space, fairly represent the correspondence prevailing throughout. The same consideration leads me to omit the Latin, and also a literal translation of the French—which, indeed, is sufficiently translated by Washington's "Rules," even where abridged. I follow the old spelling in both books. The omissions indicated in the French text are of sentences not found in Washington's "Rules"; those in the latter represent defects of the original, as indicated in Dr. Toner's transcript. The figure preceding each "Maxime" and "Rule" here quoted indicates its number in the original.

MAXIMES (chap. ii.).	RULES.
(1.) Que toutes actions qui se font publiquement fassent voir son sentiment respectueux à toute la compagnie.	(1.) Every action done in company ought to be with some sign of respect to those that are present.
(3.) Gardez-vous bien de toucher de la main aucune partie de vostre corps, de celles qui ne sont point en veuë, en la presence d'aucune autre personne. . . .	(2.) When in company, put not your hands to any part of the body not usually discovered.
(4.) Ne faites pas voir a vostre compagnon, ce qui luy pourroit faire mal au coeur.	(3.) Show nothing to your friend that may affright him.
(5.) Ne vous amusez pas à chanter en vous mesme, si vous ne vous rencontrez si fort a l'ecart qu'aucun autre ne vous puisse entendre, non plus qu'à contrefaire le son du tambour par l'agitation des pieds ou des mains.	(4.) In the presence of others, sing not to yourself with a humming noise, nor drum with your fingers or feet.
(8.) Quand vous toussez ou quand vous esternez, si vous pouvez estre le maistre de ces efforts de nature, n'éclatez pas si hautement & si fort. Ne poussez soûpirs si aigres que les autres les puissent entendre.	(5.) If you cough, sneeze, sigh, or yawn, do it not loud but privately. [It will be noticed that maxims 8 and 9 are both neatly summed in this Rule 5,]
(9.) Ne soufflez pas si asprement, faisant des hurlements en baaillant. Et s'il vous est possible, empeschez vous absolumẽt de baailler; mais ayez en un bien plus soin quand vous entretenez avec quelqu'un, ou dans quelque conversation. . . . Si vous ne pouvez pas empescher de bailler, du moins gardez vous bien de parler en cet instant mesme, & d'ouvrir extraordinairemẽt la bouche; mais pressez la sagement, ou en detournant tant soit peu du face de la cõpagnie.	
(11.) C'est une incivilité & une impertinence de dormir, pendant que la cõpagnie s'entretient de discours; de se tenir assis lors que tout le monde est debout, de se promener lors que personne ne branle, & de parler quãd il est temps de se taire ou d'écouter. . . .	(6.) Sleep not when others speak, sit not when others stand, speak not when you should hold your peace, walk not when others stop.
(12.) Il n'est pas seant d'avoir son lict en mauvais ordre dans sa chambre, non plus que de s'habiller en la presence des autres, ou de s'y dépoüiller, ou de sortir de sa mesme chambre à demy habillé. . . .	(7.) Put not off your cloths in the presence of others, nor go out of your chamber half-drest.
(15.) Il est mal-seant, dans le jeu, ou aupres du feu, de faire attendre trop long-temps ceux qui viennent à s'y presenter.	
(17.) C'est une action peu hõneste de cracher dans la cheminée, d'approcher ses mains trop près de la flãme pour les échauffer, & de les mettre même dedans, de se baisser devãt le feu, comme si l'on estoit assis à terre & s'y tenir courbé. S'il arrive qu'il y ait quelque chose devant le feu, a cuire, prenez bien garde d'estendre le pied pardessus le feu. Dans une honneste compagnie n'y tournez jamais le dos. . . .	
(18.) Pour l'ordre que l'on doit tenir étant assis, c'est de placer bien ses pieds a terre en egale distance que les cuisses, non pas de croiser une cuisse ou un pied sur l'autre.	
(19.) Il ne faut jamais rogner ses ongles dans le public, & bien moins les prendre a beiles dents.	
(21.) Vous ne hocherez la teste, vous ne remuerez point les jambes, ny ne roüillerez les yeux, ne froncerez point les sourcils, ou tordrez la bouche. Vous vous garderez de laisser aller avec vos paroles de la saline, ou de crachat aux visages de ceux avec qui vous conversez. Pour obvier à cet accident, vous ne vous en approcherez point se prez; mais vous les entretiendrez dans une distãce raisonable.	
(22.) Gardez vous biẽ de vous arrester à tuër une puce, ou quelque sale bestiole de cette espece, en presence de qui que a puisse estre. Que si quelque chose d'immõde vient à vous offenser la veuë, en regardant la terre, comme quelque crachat infect, ou quelque autre chose semblable, mettez le pied dessus. . . . S'il en attache quelqu'une aux habits de celui à qui vous parlez, ou voltige dessus, gardez vouz bien de la luy monstrer, ou à quelqu' autre personne; mais travaillez autant que vous pourrez à l'oster adroitement. Et s'il arrive que quelqu' un vous défaire de quelque chose de semblable, faites luy paroistre vostre reconnoissance.	
	(8.) At play and at fire its good manners to give place to the last commer, & affect not to speak louder than ordinary. [This last clause of 8 is imported from a phrase in maxim 13.]
	(9.) Spit not in the fire, nor stoop low before it, neither put your hands into the flames to warm them, nor set your feet upon the fire, especially if there be meat before it. [(14.) Turn not your back to others, especially in speaking.]
	(10.) When you sit down keep your feet firm and even, without putting one on the other or crossing them.
	(11.) Shift not yourself in the sight of others, nor gnaw your nails.
	(12.) Shake not the head, feet, or legs, rowl not the eyes, lift not one eyebrow higher than the other, wry not the mouth, and bedew no man's face with your spittle, by appr . . . r him . . . you speak.
	(13.) Kill no Vermin or Fleas, lice ticks, etc., in the sight of others, if you see any filth or thick spittle put your foot dexterously upon it if it be upon the cloths of your companions, put it off privately, and if it be upon your own cloths return thanks to him who puts it off.

The above passages are sufficient to establish the substantial identity of the "Rules" and the "Maximes." The seven exceptions mentioned

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

above are of much interest. The "Rules" of [redacted]shington which I cannot find among the [redacted]" are these :

"(4[redacted]u reprove another be unblameable [redacted]example is more prevalent than Prec[redacted].

"(49.) Use no [redacted]shfull language against any one, neither curse or revile.

"(50.) Be not hasty to believe flying reports to the disparagement of any.

"(89.) Speak not evil of the absent, for it is unjust.

"(108.) When you speak of God or his attributes let it be seriously & . . . Reverence. Honour and obey your natural parents altho they be poor.

"(109.) Let your recreations be manfull not sinfull.

"(110.) Labour to keep alive in your breast that little spark of Celestial fire called Conscience."

These last three "Rules" are in amusing contrast with the concluding part of the French book, whose final chapter is occupied with rather epicurean notes on table service, ending with a brief ascription to the Virgin. A notable addition to one of the French "Maximes" occurs in the following rule, the italics representing that addition :

"(105.) Be not angry at Table whatever happens & if you have reason to be so shew it not but on a chearful countenance, especially if there be Strangers *for good Humour makes one Dish of Meat a Feast.*"

The illegible parts of Washington's "Rules" hardly prevent the sense from being perceived. The meaning of Rule 75, however, has never been made out. It is the abbreviation of a "Maxime," which enables me to substitute for Dr. Toner's dots certain (bracketed) words which make it clear :

"(75.) In the midst of Discourse ask [not what was said before your arrival ;] but if you perceive any Stop because of [your entrance, rather beg the speaker] to proceed. If a person of quality comes in while your conversing it's handsome to repeat what was said before."

Though my theory, that the Rev. James Marye taught Washington these "Rules," has done good service in leading to the discovery of their origin, it cannot be verified, unless the clergyman's descendants have preserved papers in which they can be traced. There was, however, no other man in the early history of Fredericksburg who would be likely to have the French book. There is evidence that Washington, in after life, was unacquainted with French, and, even if he had studied it with Mr. Marye, he could hardly be competent in his fourteenth year (1745 N. S.) for such artistic rendering and selection from the antique language. The boyish spelling, contrasting with the mature expressions, suggests that he was taking down oral instructions. Although one may regret that Washington, precocious as he was, can no longer be credited with the authorship of these generally wise "Rules"—the work of several hands—there is left us the satisfaction that he did not originate those among them that are rather snobbish. And indeed it is due to the English translator to say, that, while adding seven of the best maxims, he considerably toned down the extreme deference to "persons of quality" advised by the pensionnaires of La Flèche and Pont-à-Mousson.

MONCURE D. CONWAY.

A CORRESPONDENT OF TALLEYRAND'S.

PARIS, May 15, 1890.

THE Comtesse de Mirabeau publishes, in a small duodecimo volume, the letters written by Mme. Adelaide, the sister of King Louis Philippe, to Prince Talleyrand, between the end of 1833 and the end of 1834. She found these letters among the papers of her uncle, M. de Bacourt, who was the confidential friend of Talleyrand, and received from him the manuscript of the famous "Memoirs" which are not yet published. M. de Bacourt left them to M. Andral, and M. Andral, who died last year, left them to the present Duc de Broglie. The "Memoirs" cannot yet, for reasons which are not very precisely known, be published. Talleyrand's family objects also to the publication of any of his letters. I have myself seen copies of the letters which Talleyrand wrote very regularly to Mme. Adelaide, when he was sent to London as Ambassador, at the time of the conference which settled the fate of Belgium. The history of these letters is a curious one. Talleyrand had great prestige in the diplomatic circles of Europe; it was highly important that he should represent France at the conference, since he was able to give the King the surest information and the best advice. He was himself very anxious to serve the interests of the July Government. But this was a constitutional government, not yet very firmly established; the cabinets changed frequently, and the Ministers of Foreign Affairs were very jealous of their rights and of the preponderance of Prince Talleyrand. Talleyrand had therefore an official correspondence, and did not correspond directly with the King. At the same time, when he thought it necessary to give to the King information which had not strictly an official character, he wrote to Mme. Adelaide. He did not even send his letters directly to her; they were sent through the Princesse de Vaudemont, who was the last Princess of Lorraine, an old friend of Talleyrand and also of Mme. Adelaide, who always treated her like a princess. This correspondence was found and seized at the Tuileries, at the time of the Revolution of February, 1848; it was sold by the workman who got it to an engineer, and the latter allowed two or three copies to be taken by his friends.

The correspondence which Mme. de Mirabeau gives us has not the same interest as the unpublished letters of Talleyrand to Mme. Adelaide. It is clear that the latter had more to learn than she had to say; still, her letters form an interesting chapter in the confused history of the first years of the July Government. Everybody knows that she was a very clever, sensible woman, the most useful and confidential adviser of her brother; that he had no secrets from her; that she was a great Liberal, though in many respects she was quite a princess of the "ancien régime." She had a very masculine mind, disdained all the softer graces of her sex, and lived but for politics, for the advancement of her family, which in her eyes was identical with the progress and prosperity of France.

Mme. de Mirabeau gives amusing details concerning the life of Talleyrand. When her uncle, M. de Bacourt, was sent as secretary to the London Embassy, he received orders to present himself at the Prince's house at a certain hour. He found Talleyrand at his toilet table, and was cross-examined by him while he was finishing his toilet, given some report to write, and told to come every morning to receive his instructions. Talleyrand was very well satisfied with the work of M. de Bacourt, having found in him that rare type, the laborious diplomat, a "commis" of the old school, perfectly versed in the elaborate diplomatic language, in its attenuations, its delicacies, its intentional vagueness or intentional precision. Bacourt was the ideal man for Talleyrand, who was himself lazy, in a sense, as he did not like the material work of writing, but who was always able to give the clearest oral instructions. Bacourt had the invaluable virtue of absolute secrecy, and Talleyrand showed how much he appreciated him when he confided to him his "Memoirs."

At the time we are speaking of, after 1830, there was a person who played a great part near Talleyrand, namely, the Duchess of Dino. She was born a Princess of Courland, and at the age of thirteen had been married to Count Edmond of Périgord, who became successively Duke of Dino and Duke of Talleyrand. She was, in 1830, thirty-seven years old, and was still extremely handsome. She was the favorite niece of Talleyrand, lived with him, and did the honors of his house. Talleyrand took her side against his own nephew, who did not live well with his wife, and finally resided in Florence. The Duchess of Dino inherited, in the latter part of her life, the principality of Sagan, in Prussian Silesia. She died in 1862.

Mme. de Mirabeau gives in her preface some extracts from the notes which her uncle, M. de Bacourt, used to make, often on what he had heard during the day. A note of the 23d of March, 1844, shows the perspicacity of King Louis Philippe in all matters concerning foreign affairs. M. de Bacourt was sent to Sweden in March, 1844, to congratulate King Oscar I. on his accession to the throne.

"Your mission," said Louis Philippe to him, "is not merely complimentary; you must study the new King and his surroundings, and learn if he will be more or less Russian than his father. Try to make the King understand the dangers of his position between the democratic ideas of Norway, the progressive ideas of Sweden, and the domination of Russia, which is felt in Finland as well as in Denmark. A great agitation prevails in the Duchies of Holstein and Schleswig, and the King of Prussia wishes to detach these duchies from the north and make them enter the Zollverein. Prussia would probably be willing to abandon the Danish islands to Russia if Russia abandoned to her the Duchies of Schleswig and Holstein. Prussia will pretend that these duchies once belonged to the German empire; she is anxious to take them for herself, or, if she cannot obtain them, to make them members of the Zollverein. Her ambition is to have a navy and ports on the North Sea as well as on the Baltic."

Remember that these instructions were given in 1844, and you will certainly admire the foresight and the diplomatic knowledge of the King. Mme. de Mirabeau detaches from the papers of M. de Bacourt some other notes, which show us the King in his youth, long before he had become a Ulysses and Nestor among the sovereigns.

The following story, told by M. de Bacourt, I have heard from the lips of one of Louis Philippe's sons:

"I had," said the King one day to M. de Bacourt, "a singular interview with Danton in 1793. After the battle of Jemmapes, I received an order to leave the army of Kellermann, with which I then was, and go to Strasbourg, where I was to be made commander. I arrived in Paris, wishing to protest against this decision, and I was in the room of the Minister Servan when Danton entered. In an interval of the conversation he made me a sign, and, taking me in a corner, said:

"'Why do you solicit this fool of a Servan? Come to-morrow to see me and tell me what you want.'

"I went to see him the day after; it was at the Chancery Hôtel, Place Vendôme (Danton was at that time Minister of Justice).

"As soon as I came in, Danton said to me:

"'Well, well, young man, you don't want to go to Strasbourg?'

"'No, I prefer to remain in Kellermann's army, where I know nearly everybody, and where everybody knows me; I should like to remain with my comrades.'

"'And this is just why we wish to send you somewhere else. Your influence in that army does not suit us, especially now; we know that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

you talk on the subject of the Government and of its measures.'

"'I have not talked in that way; I have only blamed the massacres of the 2d of September, and I am not afraid to say so to you. This event fills me with horror.'

"'Bah! bah! don't get hot on that subject. I ordered these massacres. I don't regret it, and you ought to thank me for it. In exterminating all those noblemen, all those aristocrats who were in the prisons, I burned the ships of those defending our frontiers; for them, there is now no resource but to conquer or die. As for yourself, remember that those who perished were your enemies, the enemies of your father and of all your race. This hatred went back to the Regency. Remember that you have nothing to hope from them, nothing to hope from the league of the Kings; their hatred and their vengeance will follow you wherever you go. If you are wise, you will keep quiet and prepare yourself for the part which the future has in store for you.'

"'Thank you for your recommendation; all I want is to defend my country and to die for it, if I find a favorable occasion, for all I see fills me with disgust.'

"Danton laughed, and then dismissed me with these words: 'Be reasonable, or else, beware.'

"I never saw him again, and I joined the army of Dumouriez instead of going to Strasbourg."

This version is identical with the one I have heard, with this difference only: Danton went so far as to say to Louis Philippe, "You will some day be King of France." Speaking of the September massacres, he said, "I have placed a river of blood between France and the émigrés."

These extracts from M. de Bacourt have detained me too long; let us return to the correspondence of Mme. Adelaide. It begins immediately after the marriage of King Leopold with Princess Louise, a daughter of Louis Philippe, and is of a very confidential character, as is proved by such passages as this: "I have burned your letter, as you desired. I ask you to do the same with this, and to tell me that it is done." Letters which are to be burned in this way are invariably kept. There was good reason why Louis Philippe should want to receive private information from Talleyrand, for we read in one of Mme. Adelaide's letters: "I quite agree with you that it is essential that all the despatches should be placed before the eyes of the King. Long ago we felt this desire, but we can only make wishes, you and I." In England the sovereign receives communication of all the diplomatic despatches, but in France the jealousy of the Chambers always tried to curtail the prerogative of the King.

The tone of the whole correspondence, which dwells at length on the Ministerial difficulties and changes of Cabinet in various countries, seems to indicate that the King was at the back of his sister when she wrote these letters. "A thing which shocks me is that many English papers attribute to other causes, and to others than to the King and to you, the union of France and England, and of their alliance, while, as our dear King says, he is the real father of it, and you are the godfather. You must claim this honor for him and for you, and if you can have something said on the subject in an English paper, it will be well." The "cordial understanding" of France and England was the corner-stone of the policy of Louis Philippe; it was his defence against the reactionary courts of Europe, who looked upon him as a usurper, as a representative of the French Revolution. It was natural that Talleyrand should adopt this policy; he represented it in London with much dignity and intelligence.

It is difficult, it is almost impossible, to analyze a correspondence like that of Mme. Adelaide. You will find in it few anecdotes; its interest is entirely in its general tone, in the light which it throws on the difficulties of the July Government, and in the relations of Louis Philippe and his family with the men whom the Revolution had brought to the front. Mme. Adelaide appears in it as a Liberal, as a friend of England, as a devoted sister, as a cautious and prudent adviser. There are also in the volume a few letters from Talleyrand himself, chiefly on private and domestic affairs.

Correspondence.

BURR AND STREET.

To the Editor of The Nation:

Sir: In your number of May 8, 1890, in reviewing Adams's 'Second Administration of Jefferson,' there is a reference to the testimony of Wood and Street, editors of the *Western World*, of Frankfort, Ky., in the trial of Aaron Burr, in which the two latter men are made to appear in a rather ridiculous light. That is, to any one acquainted with the facts of Street's vehement denunciations of Burr, and the risks of life that he ran for the same, it seems a lame and impotent conclusion for him to have testified that he had no knowledge of facts to cause him either to fight or write.

Jefferson Davis, who was stationed at Fort Crawford, Wis., when Street was Indian Agent there, and who knew something of Street's history from old Kentuckians also, told me that Street had so many challenges to fight duels that he had to make it a rule "first come first *fought*"; in other words, the challengers had to file their missives and take their turns. The incident touched on in Marshall's History of Kentucky, the attempt to eject Street from the room when the ball was given after Burr's trial and release, was given me by my father, in detail, he being Street's son-in-law. A big burly ruffian was employed by Burr's friends to put Street out of the ball-room to humiliate him. Coming up behind, he seized Street around the body as his arms were hanging down, thus pinioning them to his side, and walked towards the door. Street kept quiet, but made up his mind what to do. When they reached the door, he threw up his feet and pushed backward against the doorway so hard as to throw his captor over and break his hold. As they rolled over together, Street got out his trusty knife or dirk and aimed a blow with all his might at the heart of his antagonist. He described his satisfaction in seeing the knife descend on its supposed sure mission. But the other man made a superhuman effort, and twisted himself to one side, so that the knife just missed him and stuck in the floor so deep that Street could not pull it out. Burr's friends crowded him then, as he was disarmed, back to the end of the room, and would have made mincemeat of him but for his faithful body servant, a mulatto man, who raised the window and seized Street and pulled him out.

In another encounter—a duel, I believe—Street was shot in the chest, and the bullet, in going through his suspender, carried in with it some of the fine coils of brass wire then used as we now use rubber. He was engaged to be married to the daughter of Gen. Thomas Posey, once Lieutenant-Governor of Kentucky and second Governor of Indiana, an old Revolutionary officer. She was very young—some say thirteen, others sixteen—and at school in Lexington, Ky. But, for the purpose of nursing him and wearing mourning for him, they were married at once. However, she was so good a nurse and his constitution so strong that he recovered. But there was a dent or hole in his chest when he got well, "big enough to put the baby's fist in."

These details are given to [redacted] a man who would do as he did [redacted] any reason would be regarded as [redacted]mal. But was it the duty of good citizens and lovers of the Union to say and do nothing but by knowledge of overt acts of Burr's? My patriotic and brave grandfather seems not to have thought so. By general report and by Burr's failure in denial, he felt justified in throwing himself with all his ardor into the defence of the Union. He came from John Street of Bristol, England, a ship captain who migrated to Virginia a century or two before, about as sturdy a stock as exists. He would have lain indefinitely in jail for want of bail at Frankfort as the consequence of an assault on him and its repulse by him (by a man named Adams), but for the friendly stand of Humphrey Marshall. But though he knew what he was about, he doubtless on the stand answered, as any truthful man must, that he had no knowledge except hearsay.

I have been profoundly astonished and moved at the disposition of later writers to belittle the early heroes of this republic, living when patriotism did not wear the dollar-mark. Even Sumner, in his Life of Jackson, is guilty of it. Having in my veins no drop of blood except of defenders of the colonies or the Union for two and a half centuries, it may be that I cannot feel as do the children of burners of "Blue Lights."

Respectfully, George Wilson.

Lexington, Mo., May 27, 1890.

ENGLISH WHIGS AND HARRISON REPUBLICANS.

To the Editor of The Nation:

Sir: In reviewing Mr. Lecky's 'England in the XVIIIth Century,' I find a passage which is well worth commending to Republican Congressional leaders:

"The conduct of the Whig Ministers in the years that immediately followed their great reform bill is well deserving the study of all political thinkers. Sir Robert Peel, who led the Opposition, at once accepted it. There were not wanting those behind the Whig Ministers who urged them passionately to meet this policy by the obvious party device of a further movement for organic change, and, availing themselves of a tide of public feeling, to attack the House of Lords, and to effect a complete transformation of the Constitution. Nothing in the whole course of English Parliamentary history is more deserving of admiration, nothing is more characteristic of the best traditions of English public life, than the firmness and patriotism with which the Whig leaders resisted the temptation, repressed the revolutionary tendency among their followers, and applied themselves to calming passions which were becoming dangerous to the historic framework of English government" (vi, 227).

No sooner does the Republican party obtain control of the legislative and executive branches of the Government than its leaders seek to perpetuate their power by measures which are decidedly opposed to the historic framework of our Government. The arbitrary House rules, the hasty admission of new States, the Federal Election Law, and similar measures of the present session, indicate that the Republican party can no longer maintain its boasted claim to the succession of Anglo-Saxon conservatism. If there are those who are still true to the old faith, I commend to them the words of Mr. Lecky.

Coles Van Vechten Veeder.

No. 510 Monroe Street, Chicago, May 27, 1890.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MALMSEY WINE.

TO THE EDITOR OF THE NATION:

SIR: In your review of Tozer's 'Islands of the Ægean,' in your last issue, you suggest "a blunder of an historical character in attributing the origin of Malmsey wine to the district of Monemvasia in the Morea, the fact being that it came from Malevisia, in Crete." I take the liberty, therefore, to call attention to the following citation given in the last instalment of the Century Dictionary, s. v. *Malmsey* (which name the editor derives from *Malvasia* or Napoli di *Malvasia*—Monembasia in the Morea):

"Upon that hyll is a cite called Malvasia, where first grew Malmasye, and yet doth; howbeit it groweth now [1506] more plenteously in Camdia [*i. e.*, I suppose, Candia, or Crete] and Modena, and no where ellys." (Sir R. Guylforde, Pylgrymage, p. 12.)

Brockhaus, I see, asserts the same transference.—Very respectfully yours, J.

MAY 24, 1890.

Notes.

STANLEY'S rediscovery of the pigmies has prompted Du Chaillu to condense and rewrite his two early books of travel, making one volume, entitled 'Adventures in the Great Forest of Equatorial Africa and the Country of the Dwarfs,' which the Messrs. Harper will publish directly. They announce also a work on the French Revolution, in two volumes, by Justin H. McCarthy.

'The Royal House of Stuart' and 'Scottish National Memorials' are sumptuous illustrated volumes in preparation by Macmillan & Co.

The Religious Tract Society, London, announce for immediate publication, through their American agent, Mr. Fleming H. Revell of New York and Chicago, the following works: 'London Pictures,' in the "Pen and Pencil" Series; 'Modern Ideas of Evolution as Related to Revelation and Science,' by Sir J. William Dawson; and 'Home Handicraft,' by Charles Peters.

Scribner & Welford will be the American publishers of the Contemporary Science Series which Walter Scott of London is issuing. The next volume on the list is 'Sanity and Insanity,' by Dr. Charles Mercier, with numerous illustrations.

T. Y. Crowell & Co. will continue the translations of Julius Wolff's novels, begun with 'The Salt-Master of Lüneburg.' This will be followed by the historical tale of 'The Robber Count,' a very popular work in Germany.

Frederic Edward McKay and eleven associates of both sexes have put each a representative short story together under the title of 'A Round Dozen.' De Wolfe, Fiske & Co. will publish the collection in July.

Harper & Bros. have become the publishers of the Rev. James M. Ludlow's 'Captain of the Janizaries,' a story of the fall of Constantinople.

A year ago we praised the execution of Mr. W. H. Goodyear's 'History of Art for Classes, Art Students, and Tourists in Europe,' but could not include the poor and ill-printed process illustrations in our commendation. A. S. Barnes & Co. have just brought out a second edition, in which this defect has been very successfully overcome: to better plates, better paper and presswork have been given, and even particolored inks have been employed with a gala effect. The volume is now altogether clear, legible, and attractive.

The third edition of Mr. Griswold's 'Directory of Writers for the Literary Press, particularly in the United States' (Bangor, Me.: W. M. Griswold), reverts to the original title, qualified by the adverb *particularly*; for Mr. Andrew Lang, Mr. Rider Haggard, Prof. Bryce, Prof. Max Müller, Prof. Freeman, and many another British writer of note is to be found in the one alphabet. Mr. Griswold has abandoned the double columns for one broad one, and has introduced a great number of non-personal titles, such as the leading colleges (English and American), the leading periodicals, authors' clubs and societies, etc. Condensed information as to nativity, age, education, special attainments, and pursuits is given in Mr. Griswold's way, often with a reference to the first edition, which is fuller in bibliographical details. Finally, an abbreviated list of authors recently deceased enhances the value of this convenient book of reference.

Ginn & Co., Boston, issue an educational book under the title of the 'Best Elizabethan Plays,' edited by William Roscoe Thayer. The plays included are "The Jew of Malta," "The Alchemist," "Philaster," "The Two Noble Kinsmen," and "The Duchess of Malfi." The editor has expurgated the grosser passages and added foot-notes explanatory of the text—not many, but sufficient; and he also furnishes in an introduction brief sketches of the dramatists represented. The book is valuable as a means of making accessible specimens of the voluminous dramatists in a shape adapted for school classes as collateral reading.

Mr. Francis C. Sessions has taken advantage of a trip to Spain and Northern Africa to publish his impressions of the various places visited and their inhabitants in a little volume with the title 'In Western Levant' (Welch, Fracker Co.). Like his 'On the Wing through Europe,' which we lately noticed, it is disfigured by many errors. But if we cannot commend the contents, we can praise the attractive make-up of this book. It is charmingly illustrated by Henry W. Hall, and in general appearance compares very favorably with some recent productions of the French press.

Mrs. R. D. Douglass's 'A Romance at the Antipodes' (G. P. Putnam's Sons) disguises itself by its title. The "romance" is clearly put on, and the substance of the rather florid narrative is the description of a voyage from England to Australia, and the author's personal experiences in and about Adelaide, Melbourne, and Sydney. The ship's company is sketched with force and cleverness, and the incidents at sea—familiar enough, to be sure—are well told. Much may be learned also from this travelled American woman's impressions of the civilization so often brought up for comparison with our own; and if her observations are chiefly social and scenic (the color of Australian skies in particular taxing her powers of admiration and expression), she not infrequently sets down an economic fact worth knowing, though of a kind with which her sex seldom concerns itself.

The care bestowed by Mr. Louis Heilprin on his 'Reformed Primer and First Reader' (New York: *Babyhood* Publishing Co.) will not be apparent at first glance; nor will the distinction between his method and the common ones. For this reason we call the attention of teachers to his primer, being certain that they will at least be struck with the intellectual stamp of the one-syllable reading exercises. In this respect Mr. Heilprin has solved the problem of how to be intelligible (and, we believe, interesting) to infants without being babyish. He has also boldly discarded the allurements of pictures, thereby saving both expense and the trial of the eyes with glazed paper. The book is beautifully printed.

Part i. of volume ii. of the Final Report of the State Geologist of New Jersey has just appeared, cataloguing the minerals and plants of the small but rich area. This was the work on which the late Prof. George H. Cook was engaged at the time of his sudden death, and his letter submitting the report to the Governor, here printed, bears date of July 29, 1889, barely two months before he passed away. Mr. Frederick A. Canfield prepared the list of minerals, of which he says "the great number of species and varieties, the rare chemical combinations, the beauty, and the wonderful crystalline development" have made the localities where they abound world-famous. Mr. N. L. Britton, speaking for the flora, shows its divisibility, through topographic and geologic conditions, into a marked southern and northern, mingling at the terminal moraine of the great ice-sheet, as well as into a marine and coast group, and a fourth in the Delaware River valley. He makes no allusion to Prof. Cook's aim to procure for the report photographic representations of the finest trees in the State. The distribution of the plants catalogued is attested by the names of observers.

M. Ernest Legouvé, the French dramatist, is now living in the house in the Rue St. Marc, Paris, in which he was born eighty-three years ago; and perhaps the most interesting chapter of a little book of reminiscences which he has just published, 'Fleurs d'hiver—Fruits d'hiver: Histoire de ma maison' (Paris: Ollendorff; New York: F. W. Christern), is his account of this old house, built two hundred years ago, and now occupied by three generations of the same family. To those who are inclined to judge French family life and French character by a survey of current Paris fiction, often as false as it is foul, no better advice can be given than to read this pleasant little volume of chat, from which they can catch a glimpse of the qualities that have made France what she is and keep her sound at heart. Among the other entertaining passages is a description of Labiche and of his clever conduct during the war. Worth quoting is his response to a bluestocking who asked for his opinion of Shakspere: "Est-ce pour un mariage?" he returned.

By a curious coincidence there have just been published in Paris two books covering almost exactly the same field: one is 'Les Évolutions de la Critique Française' (Paris: Perrin; New York: Christern), by M. Ernest Tissot, and 'Les Princes de la Jeune Critique' (Paris: *La Nouvelle Revue*; New York: Christern), by M. Georges Renard. In each book five or six of the leading French critics are themselves criticised. M. Jules Lemaitre, M. Ferdinand Brunetière, M. Paul Bourget are considered in both books. M. Tissot, who is apparently a youthful recruit from Geneva, and who is more abundant in scientific phrases than the more Parisian M. Renard, considers also the critical work of the late Barbey d'Aurevilly, the late Émile Hennequin, and the late Edmond Schérer (who would have been more surprised than pleased to find himself in such company). M. Renard takes up the less arid writings of M. Anatole France and of M. Louis Ganderax. M. Tissot is obviously juvenile in his judgments, but he gives promise of developing a critical faculty worthy of serious attention. M. Renard is more mature and lighter in touch; his paper on M. Jules Lemaitre is a pleasant sketch to set beside that recently published by M. Anatole France in the second series of his 'Vie Littéraire.'

Parts 6 and 7 of the 'Handwörterbuch der Staatswissenschaften' (Jena: G. Fischer; New York: Westermann) contain the completion of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vol. i., numbering 1,060 pages, and closing the letter A, and the beginning of vol. ii., which starts the letter B. The publisher still promises that the work will be finished in five or six volumes, but from present appearances his prospectus will form no exception to the rule or the proverb. The alphabetical list of articles appended to the first volume once more calls attention to the liberal scale on which the work is laid out, as evidenced by the great number of lengthy treatises, contributed by no less a number of specialists. Although several of these were mentioned in our notices of previous instalments, it may not be amiss to enumerate briefly the most important titles of volume i., as follows: Joint-Stock Companies, 90 pages, by six writers; twenty-two titles, more or less closely connected with the labor question, are treated in 412 consecutive pages by more than thirty writers of various nationalities; Poor-laws, 130 pages, six writers; Emigration, 46 pages; Insurance against Old Age and Invalidation, 34 pages. The second volume will apparently not lag behind the first in this respect, for at the very outset it has an article on Banks and Banking of over 150 pages, by Nasse and several other writers. There are a number of brief biographical notices, among which the recent ones are of Edward Atkinson, Walter Bagehot, Michael Bakunin, and Ludwig Bamberger.

We have received the fifth number of Prof. Willard Fiske's modestly named 'Bibliographical Notices' (Florence). Together with the first and fourth, it forms a substantial supplement for the years 1578-1844 to Thomas W. Lidderdale's 'Catalogue of Books Printed in Iceland, 1578-1880, in the Library of the British Museum.' Notable in this instalment is the list on p. 23 of printed editions of rímur, those rhymed romances which have, since the Reformation, superseded both the saga and the skaldic lay in the affections of the less educated readers of Iceland. It is the only list yet compiled. There is another, on p. 11, of útfaramin-ningar, curious funeral memorials, frequently containing lives and eulogies of the deceased in addition to the sermon. To be remarked, too, are the full historical note, under title 84, on the so-called Jörgensen Revolution of 1809; and the titles (122-145) of the published records of the Althing, complementary to those entered in Nos. I. and IV. Prof. Fiske takes occasion, in a preface, to give a general description of his remarkable Icelandic collection, the basis of these supplements. He has three other 'Bibliographical Notices' in preparation, viz.: 'Studies in Icelandic Booklore,' and (turning from the Pine to the Palm side of his library) 'A Bibliographical Record of Lorenzo da Ponte of Ceneda,' and 'Works by Francis Petrarch printed in the Fifteenth Century: Texts and Translations.'

A Bibliography of Beaumont and Fletcher, by Alfred Claghorn Potter, distinguishes the Harvard University *Bulletin* for May.

In the Proceedings of the Trustees of the Newberry Library, Chicago, for the year ending January 5, 1890, there are intimations of a desire to come to an understanding with the circulating Public Library and the embryonic John Crerar Library as to the lines of expenditure and development, with a view to avoiding unnecessary expense in duplicate purchases. The experiment deserves to be made, and the conditions in Chicago are perhaps as favorable as they will ever be anywhere.

The Bureau of Education has just issued English-Eskimo and Eskimo-English vocabularies compiled by Ensign Roger Wells, jr., U. S. N., and Interpreter John W. Kelley, and the latter prefixes some ethnographical memoranda which show the deplorable moral condition of this barbarous people.

The *Pall Mall Gazette* sends us its shilling extra, an illustrated catalogue of the 'Pictures of 1890,' viz., of the three exhibitions now open in London. The process cuts vary a good deal in quality, but the convenience of having memorada of the Royal Academy, the Grosvenor, and the New Gallery in one volume will make the buyer of this pamphlet lenient.

In August, 1888, two English travellers, Messrs. Donkin and Fox, with two Swiss guides, were lost while endeavoring to climb one of the higher peaks of the Caucasus. No traces of them could be discovered by the search parties sent out by the personal orders of the Czar, and, the Russian officials being convinced that they had been murdered by the natives, it seemed likely that retributive measures would be taken by the Government. The President of the Alpine Club, Mr. C. Dent, and the Secretary of the Royal Geographical Society, Mr. D. W. Freshfield, were confident that the natives were innocent, and, in order to prevent any unjust punishment from being inflicted, these gentlemen with several companions made another search last summer for the lost mountaineers. An account of the expedition is given by Mr. Freshfield in the May Proceedings of his Society. For their guidance they fortunately had Mr. Fox's diary, the last entry of which gave the plans for the ascent of Dychtau. Mr. Freshfield's first step on reaching the Caucasus was to carefully survey this peak from a neighboring height, with a view of determining the route which the lost party would probably have taken. As the result, he led his party through a previously unexplored region, over glaciers, up the face of a precipitous cliff to the very ledge where the travellers had made their last bivouac. Here were their knapsacks, sleeping-bags, a revolver, and some of their instruments embedded in the snow and ice. There is a striking picture of this place, it may be added, in the *Alpine Journal* for February. With a few of these relics, "sufficient to satisfy friends, and to prove to the natives and officials what we had discovered," they returned, having accomplished a feat which is almost without a parallel. Mr. Freshfield's simple but graphic account is easily followed on the map which accompanies the paper, and is well illustrated by various views of the mountain and the network of glaciers which encircle it.

—In a note in No. 1274 of the *Nation* regarding John Connolly were corrected certain errors in Appletons' 'Dictionary of American Biography.' The mistakes regarding the career of that troublesome Tory betrayed neglect of original authorities on the part of the compiler. A similar negligence is palpable in the account of another Revolutionary John, John Glover. It is there stated that "Col. Glover was with Washington at Valley Forge." The truth is, that Glover never was at Valley Forge at all, and the compiler would have known that he never was had he ever read Upham's memoir of Glover, which he himself cites as the authority for his article. Washington was at Valley Forge at the utmost from December 19, 1777, to June 18, 1778. Where was Glover meantime? He was in Boston (where his statue now is), or thereabouts, fifteen days' journey by express from Washington's winter quarters. His brigade, or a part of it, was with Washington, but Glover himself had been detached on a special service, namely, holding in custody the captured army of Burgoyne, and he was detained on this business longer than was anticipated, even till summer in 1778. Washington wanted him at Valley Forge. Upham had the original of Washington's letter to Glover, dated January 8, 1778, saying: "I must desire that you will join your brigade as soon as possible." He needed him because Glover was the best disciplinarian in the Continental Army—an American Steuben. (The German martinet had not yet appeared.) Glover answered, January 24, that he could not come. He made him the same answer on March 29, April 10, and May 15. In the last letter Glover says that "when he entered the service in 1775, he had as good a constitution as any man of his age, but that it was now broken and shattered to pieces." (He was a martyr to insomnia.) But he adds: "I propose to set off for camp on the 1st of June, if I find myself strong enough to undertake the journey." He set out, but on the 28th of that month, ten days after Washington's departure from Valley Forge, was no nearer him than West Point, and remained there till ordered elsewhere on the 23d of the following month. Proof of alibi is seldom more conclusive than this.

—The useful applications of photography to astronomical research are by no means all made. Offering at first aid merely pictorial, the introduction latterly of very sensitive dry plates has greatly widened the outlook, so that now many of the most critical problems in astronomy of precision promise the happiest solution through the intervention of photography. Even such delicate work as stellar parallaxes may in the future be done by photographic means better, not to say more easily, than with the heliometer even. Excellent results have, indeed, already been reached. But the highly sensitized plates are especially hopeful in view of the possibility that the trails of the less bright stars may record themselves with even the small glasses ordinarily employed in transit instruments. Stellar transits could then be taken by photography, and the effect of that very annoying element in such observations, known as personal equation, would be practically wholly eliminated. Experiments in this line have been going on many months in both Europe and America, at first with no result but very complex instruments and disappointment. The Repsolds of Hamburg, foremost among the instrument-makers of the world, were the main experimenters in this direction abroad; but their first device, while capable of doing work apparently good, was in effect two instruments instead of one, and could not therefore be regarded as a practicable form. In our own country, Professor Pickering of Harvard, in conjunction with Professor Bigelow, has attained results which are very hopeful, and with an apparatus of exceedingly simple form. The ordinary reticle of the transit was first replaced by a small sensitized plate attached to a metallic frame which is capable of sliding up and down a very small fraction of an inch by the attraction of an electro-magnet. A bright star trailing across this plate would then record a broken trail if the circuit were so manipulated automatically by the clock as to make the plate move either up or down at the beginning of each second of time. Furthermore, every time a star crossed a transit thread, the broken line on the plate would be interrupted. On developing the plate and subjecting it to microscopic examination, it was found that the beginning and end of each second, and the breaks occasioned by the transit threads, were sharply defined and capable of precise measurement. But before this was done, it was necessary to fix the lines themselves on the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

plate, and this was very cleverly done by holding an artificial light in front of the objective a few seconds, until the fogging effect should be just sufficient to bring them out. A few transits actually observed in this way with preliminary apparatus afforded results quite comparable with good chronographic work. The experiments need, however, to be repeated under better conditions, particularly with lenses specially figured for the actinic rays, and of focal length sufficient to give the greatest practicable length to the seconds-mark on the plate. Meanwhile, the Repsolds have greatly improved their own methods, also, and there is already encouraging reason for the hope that the sensible differences in stellar coördinates now existing in the work of standard observatories, and so perplexing to the practical astronomer, may become a thing of the past.

—The report of the Minister of Education in Japan comes to our table this year, not as a bulky volume in Japanese print, but in English, as a pamphlet of one hundred and sixty-one pages. It is for the year 1887. Unfortunately, in the copy sent us, the binder has dropped out a folio, so that we have only one-half of the conspectus of the totals of statistics. From this, however, we see that there are now in the public schools of the empire 62,372 teachers, of whom 56,836 are in the elementary schools. There are enrolled in all the institutions of learning 2,828,633 persons, of whom 2,713,391 are children in the elementary schools. In the other schools the numbers are: Middle, 11,835; Normal, 4,899; in all the others, universities, special schools, kindergartens, etc., 98,538. The empire is divided into 10,862 school districts, the total population being 39,701,594, and the children of school age numbering 6,740,929. Among the teachers are nearly two hundred Europeans and Americans. The fifty pages of carefully compiled statistics are of great interest, particularly as showing the solidity of the foundation of the educational system, its sound financial basis, thorough distribution of burden, and the vital hold it has upon the people. The Japanese reformers who in 1868 overturned the old state of things, which was noted chiefly for its repression of mental activity and its determination to keep the masses in ignorance, took as their motto, "Education is the basis of all progress." The whole report makes suggestive reading to those Americans who, between 1868 and 1874, wrought with the native authorities at the beginnings of the organization of this national system of education. We note the fact that the curriculum in the general common schools approaches very closely that of Western nations. In addition to the staples of reading, writing, and arithmetic, singing (according to the European scale of musical notes), sewing, gymnastics, as well as natural and political history, physics, and chemistry are taught in the middle schools. A sea-side laboratory near the point on Yedo Bay past which Commodore Perry "sailed into Japanese history," has been established for the study of marine life. The courses in the law schools are now three, in German, French, and English. Besides advanced courses of the arts and sciences useful in war or peace, in the university, there are commercial schools of high grade, schools of fine arts, music, and for the deaf and dumb, the blind, etc. The libraries and educational museums are surprisingly numerous and well-equipped, considering that these, as at present constituted, are the growth of but twenty years.

—Text-books are constructed on the Western models, and some of these are of a high order of merit. It is pleasant to see so numerously the names of young men who, having given a good account of themselves in the native schools of two decades ago, studied in or graduated from American schools or colleges. These have been steadily and patiently at work in the education department, joining experience to aptness and ability. They have acted as compilers, critics, inspectors, or judges of text-books and educational apparatus. The general excellence of the Japanese exhibit at the various international expositions, and the school equipment in actual working, is thus explained. In some cases it has been found best to call out spontaneous private talent and to stimulate native experts, by offering prizes of from one to three thousand dollars for manuscripts of text-books on history. It will be of high interest to foreign critical students of what in their national lore the Japanese accept as history, to see how far the spirit of inquiry will be allowed or suppressed. It is not yet safe to print in the vernacular anything which challenges the ancient fables or mythology, though a Japanese is free to do so in English. The imperial throne still rests on the tortoise of mythology and not on the solid earth of fact. Only a few weeks ago an editor was imprisoned for "speaking disrespectfully of Jimmu Tenno"; or, in other words, criticising the dragon-born hero who was canonized centuries after his supposed achievement. Even the date of his "ascension to the throne" and "the beginning of Japanese history" was fixed and promulgated no further back than A. D. 1872. In regard to the popularity of the various courses in the Imperial University of Tokio, the splendid crown of the national school system, that of law comes naturally first. This is the first year of Japan's new national life as shown in representative government, and the procedure of business and justice has been approaching the spirit and methods of Western countries during the past fifteen years. The School of Medicine comes next in favor, and after that the College of Engineering. "The importance of the study of literature seems as yet to be hardly felt by the public at large," and the same may be said of science, despite the ample and varied facilities of instruction. The total number of students in the University is 864. Its faculties include 47 native professors, 24 assistant professors, 31 provisional teachers, and 21 foreign professors. Somewhat after the model and with the general aim of the French Academy is the organization of twenty-seven eminent native scholars of Tokio, who publish a magazine, give lectures, and are compiling an encyclopædia of antiquities. At the end of the year under review, 19 students were sent abroad to study at Government expense, 12 of whom went to Germany. In a word, it may be said that this report shows that the educational transition in Japan keeps healthful pace with the industrial and political movements, and in so far augurs well for the future of the nation.

THE NEW ENGLISH DICTIONARY.

A New English Dictionary on historical principles; founded mainly on the materials collected by the Philological Society. Edited by James A. H. Murray, sometime President of the Philological Society, with the assistance of many scholars and men of science. Part V. Cast—Clivy. Oxford: Clarendon Press; New York: Macmillan & Co. 1889.

Part V. of the new Historical Dictionary begins with the most voluminous specimen of word history yet written, the history of *cast*. One hundred and eighty-three meanings of the verb are given, and their history traced through more than eight hundred quotations. For noun and verb together there are some twelve hundred quotations. It is not a word of the old English family, and seems never to have been thoroughly domesticated. It appears in English books at the beginning of the third century. Some figurative uses are among the earliest and have lasted longest: "1225, To kesten kang eien upon yunge wummenen," "1816, You have cast your eyes upon Miss Wardour." *Casting the head, caput cassare*, is as old, but we *toss* it now. "To cast light," "cast love" are early. *Cast* in the sense of 'fortune,' 'chance,' 'lot,' is very old, reminding one of Latin *casus*, as other meanings do of *casso, quasso*. It is a Danish word, however. The very earliest find seems to be in a Homily of 1200—"casteth ut that water," pours or drains out the water. Most of the meanings are older than Shakspere, Biblical or bookish, or technical—hunting, hawking, fishing, and war. Sixty-three are obsolete. The noun occurs twice in "Hamlet" and twice in the other plays of Shakspere, once in Milton, thrice in Tennyson. Ten of the quotations in Tennyson for the verb *cast* are casting of eyes and glances. There are fifty-two in all. This article is a booklet by itself. It is headed with a sort of table of contents.

There are other articles approaching this in bulk and surpassing it in interest and importance, and in the difficulty of the discussions involved. That on *church*, for example, has every kind of interest known to linguistic study, and if its compounds be taken with it, the whole article is longer than that on *cast*. It is traced back in quotations to the earliest Anglo-Saxon, and then by argument to the Greek of the New Testament. Many difficulties, linguistic and historical, lie in the way—difficulties that have staggered the greatest etymologists. Grimm himself thought it came from *circus*, a place of assembly. A survey is required of many languages and many peoples through many centuries. Nowhere is the greatness of this greatest of dictionaries more eminent. Its all-pervading researches, its command of the laws of language, the exactness and clearness and fulness of its statements, both of fact and argument, are here shown at their best. The difficulties had arisen in the attempt to explain how missionaries or other spread of Christianity should have carried the word to the Germanic tribes at the dates and in the forms in which we find it. The solution is found in the discovery, to which the laws of phonetic change lead, that the Germanic tribes were in possession of the word at an earlier date than the introduction of Christianity among them. Careful historic research has gathered abundant proof that the phonetic deduction is correct. The Germans were familiar with these buildings as objects of pillage centuries before they had any of their own, and they called them by the name used in the Greek provinces.

The classification and exposition of the different meanings of the word *church* in the English language, from the earliest Anglo-Saxon to the latest American, with the collections of authoritative quotations from authors of all periods, are admirable. Dr. Murray presents his thanks to many scholars, etymologists, and ecclesiologists who have interested themselves in this article and have contributed to it by examination of the original data, by communication of fresh references, or by important criticism and advice. No doubt each of these scholars and a thousand other etymologists and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ecclesiologists will desire to thank Dr. Murray for the perfected article.

These articles are good specimens of the whole number, fair specimens in regard to learning, and acuteness, and scientific thoroughness. There are 8,371 words treated in the 456 pages, beginning with *cast* and ending with *clivy*. There are 5,966 main words, heads of articles. Hardly one of these is without novel facts for the student of language. The article on *cat* rivals that on *church* in variety of facts and skill in presentation. There are more cats than churches, and the original is more obscure. Many a big book has been made with a hundredth part of the research which is embodied in this article. The other great historical dictionaries—Grimm, Littré—do not rival it. Grimm, however, has some interesting paragraphs of an encyclopedic kind giving other names for the cat: *roller, niez, rammler, mull, bizi, minz, maudi*, etc., etc., and proper names in fables and beast epics and mythology: *Tibert (Tybalt), Peter, Tom, Kunz, Heinz*, and the like. Dr. Murray follows the word *cat* in all sorts of applications to persons and things; but, most likely, does not think it in his beat to follow the animal through its namings. He might, perhaps, have thought of some philological category under which he could bring in the cat names—synonyms, for example? The list of Grimm might easily be lengthened: *puss, tab, tib, gyb*, with their diminutives, are not mentioned in it.

New facts about *catkin* are here, and *cattle, chicken, Charles's Wain, cayenne, claret, cherub*, all about *cherubin, cherubims*, and all the forms. This number, indeed, including all words beginning with *ch*, is eminently learned with classic learning. The words are largely the familiar words of common scholarship, derived from Latin or Greek, and thrice-handled by etymologists. A considerable number of persons will be able to appreciate it; they will recognize it as the high-water mark of dictionary work as yet.

Opening Bartlett's 'Dictionary of Americanisms' in the region of *cast*, to compare it with Dr. Murray, we find that *castoria*, a preparation of castor-oil, is not taken; *castorial*, a "nonce-word" from J. R. Lowell, takes its place as a recognition of America: "A graduated arc, by which he meted out to each his rightful share of castorial consideration." What relations *castor*-oil may have had with Mr. Lowell's *castor*, Dr. Murray leaves uncertain. He does not think the Webster derivation of *castor*-oil from *agnus castus* worthy of mention.

Catawampous and its tribe are naturalized in England as slang, it seems. *Catechise*, a New England vulgarism for *catechism* in Bartlett, appears in Murray in a series of quotations from 1552, all right to De Foe's time. *Caucus* has a full history. It is a lively word in England with a host of descendants little known in America—*caucusdom, caucuseer, caucusified*, and the like. It is traced back by quotations to 1763 (John Adams's Diary) and by inference to 1624 (John Smith's Hist. Virginia), when "*caw-cawaasoughes*" are mentioned as elders of a tribe of Indians. This Dr. Trumbull recognizes as an Algonkin word, *cau'-cau-ass'u*, councillor, and the probable original of *caucus*. Dr. Murray does not quote the intermediate forms *cau'carouse*, used also by Smith, and *cockarouse*, 1705 (in Beverly's Hist. of Virginia), mentioned by Dr. Trumbull in the Transactions of the American Philological Association for 1872. *A caution*, a matter of astonishment, is well known to Dr. Murray: "His wife was what the Yankees call a 'caution';" so also *cavort, cayman* with a venerable pedigree; *cent, centennial* (with American uses), *Centennial State* (Colorado); *centreboard* (with no mention of prizes won); *certain, certainly* (quotations back to 1330, *certain sothe, certain suré*, 1500); *chained lightning; a long chalk; chaparral; to chaw up. Chaw* was current in polite use from 1530 to 1734. "It is now esteemed vulgar, and is used of coarse or vulgar actions, as 'chawing' tobacco." *Chebacco* boat, thought by Bartlett to be named from Chebacco Parish, Ipswich, Mass., is thought by Dr. Murray to be another form of *Chebec, Xebec*, Portuguese *Xabeco*, pronounced *Shabeco* (quotations to 1762). Here is *checkerberry; passing in one's checks; cheek; cheese:* "If greenbacks ain't not just the *cheese*" (Lowell), in Murray, Anglo-Indian slang, with no American associations. They do not seem to have heard in England of Dr. Mary Walker's *chemiloon*, nor of *chicken-fixings*. But *chigoo*, 1691; *this child*, meaning *me* or *I; chincapin, chipmunk, chowder*, and *chowder-beer*, are all here; so *clam-chowder, clam-bake, clam-shell*, "shut your *clam-shell*." *As close as a clam* is called a New England phrase of contempt. Dr. Murray does not know the clam as the type of happiness, its most cherished aspect to the overworked New Englander. The readers have overlooked Saxe's sonnet, "Dum tacent *clamant*":

> "Albeit men mock thee with their similes,
> And prate of being 'happy as a clam.'"
> *Duyck. Cyc. Am. Lit. ii, 630.*

Clever and its derivatives are in full force, with many quotations, one as far back as 1220. A very large number of American uses of words not in Bartlett are specified and illustrated. It is evidently the purpose of the editor to give thorough study to the usages of the United States, and a full exposition of the English language in America.

MR. HOWELLS'S LATEST NOVEL.

A Hazard of New Fortunes. By William Dean Howells. Harper & Brothers.

'A HAZARD of New Fortunes' differs essentially from those novels by Mr. Howells which might be arranged in a series appropriately entitled 'Boston Under the Scalpel,' or 'Boston Torn to Tatters,' or 'The True Inwardness of Boston.' The difference is not in motive, for, from the beginning, he has adhered uncompromisingly to the only motive which he considers worthy, that of depicting life as he sees it, as it appears to his outward and inward vision; it is shown in a wider outlook, a deeper insight, an expansion of sympathy, and especially in a sensitiveness to emotional tragedy the actuality of which he has hitherto almost denied. The novel is perhaps no cleverer than 'Silas Lapham' or 'A Modern Instance,' but it is greater in just the same way that Mr. James's 'Princess Casamassima' is greater than his sharpest satire of Boston society or wittiest international episode. Both novels are the expression of observation of the multiform life of great cities, and of sufficient self-identification with it to produce a faithful and vivid picture. In London Mr. James heard and understood the cry of humanity for something better than it has or knows—a cry that gathers volume from age to age, and tones from the four winds of heaven. Mr. Howells has heard the same cry in New York; he has caught its shrill notes, its weak notes, its false notes, and has recognized the unbroken undertone of tragedy and sorrow. Seeing how lucidly and kindly he can translate the meaning of some of its innumerable vibrations, one regrets that he has devoted so much time to the inconsequent prattle and finished irony of ladies and gentlemen from Boston, despite the amusement which they have afforded.

The action of the novel centres about the office of the magazine *Every Other Week*, and almost all the characters have an artistic, literary, or financial interest in that publication. There is, first of all, Fulkerson the "organizer," the life and soul of the enterprise, and the life, though not the soul, of the story. Comment upon him could only wrong him. In almost every chapter he describes himself, and here, if ever, the style is the man. The people whom, in his own phrase, he "ropes in" for the service, form a group which could be brought together naturally in no city except New York. All are, for several reasons, worth describing, and with the description there is absolutely no fault to be found, excepting the uncouth sounds the Virginia girl utters when she is supposed to be talking English, or at least English as it is spoken in Virginia. The author's weakness in dialect may yet stir up contention about his right to be called an American novelist.

He has not by any means cut away from the Bostonians, for two of them, our old acquaintances, Mr. and Mrs. March, are the people who take the 'Hazard of New Fortunes' by transplanting themselves in New York, he to edit *Every Other Week*, and she to exercise conjugal censorship over a being who, possessing a flexible intelligence without the prop of rigid principle, could not long withstand alone the pressure of the wicked world. Mrs. March is not improved by a change of base. It is doubful whether translation to Paradise could improve that sort of woman when once she had reached her prime. What she was born and "raised," she is immutably—illogical, opinionated, impervious to chaff, affectionate and generous only when selfish and cold impulses are corrected by perceptions trained to distinguish between the disagreeable and the admirable; most uncomfortable to live with and irritating to read about. In spite of her guardianship Mr. March does change. He has the advantage of spending his days away from her, in the office of *Every Other Week*, under the tutelage of Mr. Fulkerson, who is capable of demoralizing Virtue herself should he determine that the process would advertise any "little spec." in which he had immersed his buoyant soul. It is March who sees the picturesqueness of the city streets, and likes them notwithstanding their frequent filth and ash barrels, their heterogeneous architecture, and their intermittent hideousness. It is he who feels his blood flow faster as he brushes the restless crowd, so diversified in character that it appears characterless. It is he who makes use of an incomparable opportunity to estimate the worthlessness of wealth in hands incompetent to use it, offered by old Dryfoos, the "natural gas" potentate and Fulkerson's "backer." It is he whose imagination is warmed by acquaintance with Conrad Dryfoos, "a man well on towards thirty, in whose heart there had never been left the stain of a base thought." Nothing remarkable in the external life of New York, from the Battery to Harlem, escapes March, and his generalizations about its complex social organization are on the whole keen and just. Many of his reflections are worth quoting and remembering. What he says about the much-vexed question of the good-society basis in America is especially so. He is coming home from a party to which the hostess, in a spasm of social benevolence, has invited the Dryfoos girls. Mrs. March is, as usual, censorious.

"Such people as the Dryfooses," says March, "are the raw material of good society.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It isn't made up of refined or meritorious people—professors and littérateurs, ministers, musicians, and their families. All the fashionable people there to-night were like the Dryfooses a generation or two ago. I dare say the material works up faster now, and in a season or two you won't know the Dryfooses *from the other plutocrats. They will—a little* better than they do now; they'll see a difference, but *nothing radical, nothing painful.* . . . And that's the kind of people that form our nobility; there's no use pretending that we haven't a nobility; we might as well pretend that we haven't first-class cars in the presence of a vestibuled Pullman. . . . And you may be sure that if the plutocracy that now owns the country ever sees fit to take on the outward signs of an aristocracy—titles and arms and ancestors—it won't falter from any inherent question of its worth. Money prizes and honors itself, and if there is anything it hasn't got, it believes it can buy it."

Altogether Mr. March is much improved by his New York experiences. He discards slowly the cultivated habit of shirking unpleasant facts, but the seriousness and passion of life force themselves upon him, and he bids fair ultimately to despise the comfortable years spent in Boston largely devoted to polishing cynical epigrams which embody a vast and perverse ignorance of matters unattractive to persons of nerves and taste.

Through March's reflections and Fulkerson's sallies it is easy to see that the contrasted wealth and poverty of New York open Mr. Howells's ears to the voice of the Socialist, and that he vaguely dreams of a day when, as Fulkerson says, all will be working for the common good, instead of splitting up into as many cut-throats as there are able-bodied citizens. He, however, suggests no specific for wrongs or grievances. Probably the question is too appalling, and he can see no speedy relief for miseries that must endure until "that smooth-faced gentleman, tickling Commodity," departs into limbo, and the fair earth is peopled by regenerate man.

SMITH'S RELIGION OF THE SEMITES.—I.

Lectures on the Religion of the Semites. First Series: The Fundamental Institutions. By W. Robertson Smith, M.A., LL.D., Fellow of Christ's College, and Professor of Arabic in the University of Cambridge. D. Appleton & Co. 1889. 8vo, pp. xii, 488.

Prof. Smith's work marks an important turn in the method of treating the Semitic, and especially the Hebrew, religion. Up to a few years ago, no heathen Semitic religious system, not excepting the Phœnician (which Movers discussed at great length), had received satisfactory attention. Selden's great learning had collected the classic notices of the gods of Syria, and Sale, in the Prolegomena to his translation of the Koran, had gathered much of what Arabic authors say of the old Arabian religion; but Selden, Sale, and Movers were hampered by the double lack of sufficient data and of a scientific method. The first of these lacks has been partly supplied within the last half century by the discovery of the Babylonian-Assyrian literature, and of numerous Phœnician, Aramaic, Arabic, and Sabean inscriptions, and by exacter researches in all Semitic material. The results obtained from these recent acquisitions are found in the works of Renan, Lane, Tiele, Baudissin, Bäthgen, Wellhausen, Sayce, Rawlinson, A. Müller, Pietschmann, Goldziher, and others. By all these writers, also, the historical comparative method of inquiry has been more or less employed. A new direction has been given to the treatment of the history of religions by the application of the doctrine of evolution, in the works of Tylor, McLennan, and others, to the life of primitive human societies. The point which has been distinctly brought out by these writers is, that the origin of social and religious ideas and customs is to be sought, not in the developed systems of comparatively late civilizations, but in the crude conceptions of savage life.

Prof. Smith has undertaken to apply this method of inquiry in the Semitic field. His work on 'Kinship and Marriage in Early Arabia' has already been noticed in these columns; he now proposes to make a full investigation of the religious ideas of the Semitic peoples as far as the materials permit. The occasion of the present work was the invitation of the Trustees of the Burnett Fund to deliver three courses of lectures at Aberdeen, in the three years from October, 1888, to October, 1891, on "The primitive religions of the Semitic peoples, viewed in relation to other ancient religions and to the spiritual religion of the Old Testament and of Christianity." It may be taken as a refreshing sign of progress in Scotland that the man who, not many years ago, was tried in the courts of the Free Church on the charge of applying the principles of historical research to the Old Testament, is now invited to expound these principles, in a perfectly free and unhampered manner, in the same field of investigation. The present volume, containing the first course of lectures, deals with the fundamental institutions of the Semitic religion, under the general heads of the nature of the early religious community, the relation of the gods to their worshippers and to holy places and things, and the origin and development of sacrifice. The succeeding volumes will discuss the nature and origin of Semitic deities and myths, and the part which Semitic religion has played in universal history.

The reasons which Prof. Smith gives for beginning his investigation with institutions rather than dogmas appear to be sound. Strictly speaking, indeed, dogma or creed underlies all institutions and ceremonies, for even the most primitive savage community bases its religious procedures on some belief respecting the supernatural or extra-human constitution and government of the world. But this belief was in early times, and even down to a comparatively late period, fluid, unorganized, unformulated, not enforced by the authority of a settled dogmatic system; the essential thing in early religion was the due observance of rites and customs, obedience to which was regarded as constituting piety, and was believed to secure the favor of the gods. A man might interpret the ceremonies as he pleased, holding his own opinions concerning the nature of the deity and the origin of things; and it is from the ritual that we have to learn the dogma, since primitive communities produced no works on systematic theology. It is important to bear in mind the possibility and probability of diversity of dogmatic views in connection with unity of ritual, in order, for example, to understand the variety of theological opinions held by the early Israelites. The plan pursued in these lectures seems, therefore, to be not only reasonable, but, in a sense, necessary.

The propriety of the assumption of "a Semitic religion" will not be called in question. The racial unity of the Semites is fairly established by linguistic and other considerations, and the religious unity, made probable, though not absolutely certain, by the race relations, comes out more and more clearly from a comparison of the customs and ideas of the various Semitic peoples. We may therefore reasonably expect to find the usages of one section of the Semitic world illustrated by those of all other sections. The degree of culture must of course always be taken into consideration: like strata of development must be compared together. For the primitive history of religion, recourse must be had to primitive memorials of custom and belief. These are not necessarily to be found in what we commonly call the most ancient civilizations and literatures, since it is not always in them that we find the expression of the simplest social condition (it being assumed that religious crudeness and undeveloped social life belong together). Some readers may be surprised that Mr. Smith has not gone to Babylonian sources for the history of early Semitic institutions, the Babylonian literary monuments being the most ancient records of Semitic life, and indeed in the whole world rivalled in antiquity only by the Egyptian. But it must be remembered that even these earliest records present a comparatively developed phase of society and religion. They exhibit an established monarchical form of government and an organized pantheon; this is a very great advance beyond the primitive nomadic life, and presupposes a long period of social and religious growth. It is otherwise with the Arabs of the desert, who seem never to have reached a settled and organized social life. We read, indeed, in the Assyrian annals of a king of the Arabians conquered by Assurbanipal in the seventh century before the beginning of our era; but such a kingdom, situated in the north of the peninsula, need not have affected the civilization of the desert tribes; these, when they first appear in the native literature, in the sixth century of our era, show no traces of a monarchical constitution; the kingdom of Saba in the south had its separate history and religion, and is to be carefully distinguished from the wandering communities of the interior. It is among these last that the most primitive Semitic religious customs seem to have been preserved. Our author is therefore fairly warranted in seeking his material in the Arabian desert rather than in Babylonia. He by no means, however, confines himself to this source, but finds his illustrations wherever primitive ideas seem to have maintained themselves, even in much later stages of civilization. While looking especially to the Semitic field, he cites also a number of Greek and Roman religious customs and ideas, and thus makes his work a contribution to the general history of religion; he follows out, in fact, only in more detail in a narrower area, the lines of investigation laid down by Tylor, McLennan, and Lang.

Mr. Smith accepts and applies, but does not undertake to demonstrate, the theory of the history of social life advanced by these writers. It may be substantially summed up in the terms "totemism" and "tabu." The primary religious fact is the blood relationship between the god and his worshippers. Each tribe or clan had its own deity who was its kinsman, interested, in friendly and human fashion, in all its affairs, its protector against enemies, and sharer in all its fortunes. The special phase of relationship varied with the social organization—the god was father or mother or brother, chief or king. This relationship was expressed in proper names of men, such as *Abibaal*, *Abiel*, "Baal, El is my father"; *Ahimelek*, *Ahijah*, "Melek, Jah [that is, Yahwe] is my brother," and many others. In more advanced social states the worshipper was the servant or the client of the god, whence the names, *Ebedmelek*, *Obadiah*, *Gerastart*, *Gerelos*, etc. Prof. Smith has made an admirable study of the name Baal, in which he shows (Lect. iii.) that the Baals are agricultural deities, connected with land that does not require irrigation, land watered by underground springs; they are thus the fertilizers of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the ground, the owners of its products, and as such entitled to offerings of its natu ral gifts. Each district might have its Baal; that this title was given by the old Hebrews to their national deity is shown by proper names (as those of Saul's son and grandson, *Ishbaal* and *Meribbaal*, I. Chron., ix., 39, 40), and by the discourse of the prophet Hosea (Hos. ii.) in which the corn, wine, and oil ascribed by the Israelites to the Baals, are said to have been given by Yahwe.

Another point of interest brought out in these lectures is the difference between gods and demons. The probability is that no such distinction between classes of supernatural beings existed in the earliest times. All objects of nature alike, animal, vegetable, and mineral, were at first conceived of as living and powerful for good or for evil, according to circumstances; all were alike revered and worshipped; no ethical or other distinctions were made among them. Even in later times deities were often harmful and hostile. The Hebrews for a long time ascribed bodily and mental plagues to spiritual emissaries of their national deity. The difference between god and demon was not that between helpfulness and hurtfulness—it was a matter of clan-relationship. Those extra-human beings with which, for whatever reasons, the clan formed relations and came to feel kinship, grew in process of time to be its deities, its familiar friends among the supernatural powors; while those which stood aloof from the life of the community were looked on as strangers and enemies. The aloofness of such beings might arise from the fact that they dwelt in noxious or otherwise unfriendly regions, or from their identification with other communities, or from other causes; in any case, the essential consideration was that they were not kinsmen. One of these points of view is illustrated by the Old Testament application to foreign deities of a term (*shed*) which is intended to express hostility. Another is found in the Arabian *jinn* (genii), which Mr. Smith plausibly considers as originally the deities of unfrequented places, and to be identified eventually with various sorts of wild animals. However, the *jinn* are not to be regarded as without exception malignant, as our author seems to say (p. 122): he himself mentions the Arab view that medicinal waters were inhabited by them (p. 153), and the later Arabic folk-lore recognized a class of *jinn* who were good Moslems, having given in their adhesion under the prophet Solomon—a form of representation that is intended to account for helpful members of this category of beings.

The author has collected much valuable material respecting the abodes of the gods, sanctuaries, natural and artificial, and holy waters, trees, caves, and stones. In the beliefs connected with these he finds evidence that all such natural objects were regarded as instinct with life, and the anthropomorphic legends he looks on as productions of a later time of reflection. If Atargatis plunges into the sacred pool at Ascalon, or Astarte descends into the river at Aphaca in the form of a fiery star, these stories mean only that the waters in question were believed to be endowed with life, in explanation of which the presence of the goddesses was invoked by a later generation. The bearing of this view on the theory of astral myths is obvious. Mr. Lang has gone over the same ground, and Professor Tiele of Leiden has replied (in the *Revue de l'Histoire des Religions*) in defence of the solar-myth hypothesis. In so obscure a subject reserve is becoming. It has come to be widely felt that Professor Max Müller and his pupil, Sir George Cox, and others have often passed the bounds of discretion in their application of the astral theory, and the divergent and contradictory explanations of the same legend given by different writers have tended to bring the method into discredit. Whether this other hypothesis will account satisfactorily for the facts remains to be seen; meantime it furnishes a simple explanation suitable to the stadium of social development at which the legends appear to have originated. Mr. Smith brings a number of his illustrations in this part of the subject from the Hebrew Scriptures.

Harvard Graduates whom I have Known. By Andrew Preston Peabody, D.D., LL.D. Boston: Houghton, Mifflin & Co. 1890.

DR. PEABODY has sketched in this volume the lives and characters of several representatives of the men of the "elder day" in New England in whom the public spirit, the moral worth, and the Christian conscience of the community were more or less illustrated and effective in practical life, though few upon his list achieved any lasting fame among the great men of the country. He confines his record to those who were either benefactors of Harvard College or members of one at least of its governing boards. He begins with two men whom he knew in his boyhood at Beverly, both of whom founded professorships that became illustrious; Dr. Fisher being the source of that held by Prof. Asa Gray, and the Hon. Nathan Dane of that held by Judge Story. The repute of these men was local, but the record of their careers is perhaps the more valuable on that account, because they are complete examples of the ordinary "leading man" in the New England communities of a century ago. After these we find a long list of clergymen and scholars and men of practical affairs: John Pierce, the Brookline minister, who attended sixty-three out of sixty-four successive commencements, and was ambitious, if at all, to be the oldest living graduate; John Pickering, the editor of the first dictionary of Americanisms and of the first Greek-English lexicon in America, founder of the Oriental Society, and altogether a foremost scholar as well as an able lawyer; William Wells, the first publisher of an American Cicero and other classics; William Jenks, the first city-missionary of Boston; Judge White, the reformer of the Probate-Court system; Dr. Lowell, the father of the poet, whose work among the poor negroes of Boston is specially mentioned; Dr. Nichols, the Portland divine, whose letters and fragmentary remains suggest in what haven the men of poetic feeling found refuge in those unpoetical days; Presidents Walker and Sparks, Mayor Eliot, George B. Emerson, the teacher, Senator Silsbee, Dr. Palfrey, and others—a long and honorable roll. Indeed, it would be hard to find a volume in which such a group of able workers could be matched in respect to the results of life still existing and operative as the fruit of their charitable, executive, and scholarly labors; and their now fading memories have a fervent eulogist in the author, who admires in them the ideal which he has illustrated in himself as well.

Among the biographical and other matter is scattered much personal reminiscence, including details of their appearance, anecdotes, and curious items of information in respect to the life and manners of the times, particularly in the College. The volume concludes with sketches of the first two presidents, in an appendix, their lives having been omitted from Sibley's 'Harvard Graduates' because they were educated in England. Though the interest of the volume is mainly for Harvard men and for the local annals of eastern Massachusetts, it is a valuable memorial of the public zeal which is the main element in the New England tradition now so widely spread over the land. If we miss anything, it is what Dr. Peabody's 'Harvard Reminiscences' occasionally failed to supply—a firm moral judgment of public actions. This would, indeed, have disturbed the preacher's uniform tone of post-mortem eulogy, but would have shown the limitations of Christian profession and philanthropy in the period commemorated.

The Promotion of General Happiness: A Utilitarian Essay. By Michael Macmillan. London: Swan Sonnenschein & Co. 1890.

THIS book opens with a blunder. It is a misleading statement of the utilitarian position to say that "virtue itself would not be desirable unless it promoted the happiness of the world." As the author himself elsewhere observes, virtuous action means action productive of happiness; and the proposition that action productive of happiness would not be desirable unless it produced happiness, is, to say the least of it, an awkward statement. The confusion of thought seems to be like that of the New England divines who regarded a willingness to be damned for the glory of God as necessary to salvation. Explanation may remove the confusion in both cases, but the need of explanation is itself objectionable. But it is not very probable that utilitarians will ever be understood by their opponents until they consent to adopt Paulsen's suggestion, and substitute the word teleological for utilitarian.

The aim of this author, however, is not to discuss the theory of morals, but to determine the conduct which utilitarianism prescribes upon particular occasions. In this aim he seems to us in the main unsuccessful. The difficulties of the task which he has set himself are not only far greater than he supposes, but are to a considerable extent insuperable. The conditions of human existence are so fluctuating that conduct which seems right to-day may be proved wrong to-morrow; and while the great issue between the pessimists and the optimists is undecided, the solution of a great many minor problems must be postponed. Again, the assumption that one human being is to count for as much as another, while necessary for theoretical purposes, is so far from the truth that no particular act can be justified by it. Every case must be decided by itself, and only omniscience could lay down general rules of practice that would not be subject to exceptions.

As to the special cases examined by the author, we find our own conclusions in almost every instance opposed to his. We cannot admit that the inventions of printing and of the steam-engine have not resulted in a balance of happiness, or that English laborers are not so well off now as in the days of Henry VIII., or that the progress of medical science has not been a benefit to the race. We regard as worthless the statistics by which the author claims to prove that "the average of human life is no higher now than it was in the days of ancient Greece and Rome and in the middle ages." And we flatly deny that "the utilitarian is bound by his principles to promote the cause of total abstinence by all possible means, and especially by becoming himself a total abstainer, as that is the most effective way of promoting the cause." Some of the arguments used in support of these conclusions are valid, and some are not; but in every instance arguments are omitted without which no positive conclusions are attainable. Regarded as an

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

exercise in casuistry, the book is not without interest and value, but as a guide to right conduct we cannot recommend it. It is often suggestive, but it is not satisfying.

A Primer of Phonetics. By Henry Sweet, M.A. Oxford: Clarendon Press; New York: Macmillan. 1890.

THIS Primer is, according to its author, "intended to supply the double want of a new edition of his 'Handbook of Phonetics' and of a concise introduction to phonetics." In both of these capacities it will meet with an eager welcome from phoneticians.

Considered as a revised 'Handbook,' it shows, on the whole, rather the promise of progress than any great actual improvement. Mr. Sweet retains the Bell vowel-system, but he declares in his preface that in so doing he "by no means pledges himself to rigid conservatism." While "narrow" and "wide" are defined almost exactly as before, the statement is added that the "distinction between narrow and wide is not so clear in the back vowels." The movements of the soft palate are, unfortunately, still left out of account; in fact, the function of closing the nasal passage is ascribed, on pages 8 and 19, to the *uvula*. Rounding is somewhat inadequately treated; on the subject of "inner rounding" the author expresses himself more cautiously than in the 'Handbook.' The definition of ".mixed vowels," on page 13, is misleading. Some American-English and Irish-English varieties of pronunciation appear in this 'Primer.' If the name "American" is given to peculiarities that are limited to a few States, the fault lies rather with our philologists than with Mr. Sweet. On page 15 occurs the expression, "the Irish and American pronunciation of *but*." Now, at least three entirely distinct pronunciations of *but* are to be heard in the United States, and there is certainly one Irish *but* that is different from them all. The Bell pigeon-holing system is probably to blame for the statement, on page 73, that "in American-English" the vowels in *bird* and *come* are identical. In treating of the "New York" pronunciation of words like *earth* and *bird*, Mr. Sweet has overlooked the important fact that the vowel is rounded. On page 76 one variety of American *o* in *not*, the "low-back-wide-unrounded," is not mentioned.

An examination of the 'Primer,' with regard to its merits as a "concise introduction to phonetics," shows that it is probably the best text-book available for English-speaking beginners. It contains a new and valuable introduction, and is shorter and clearer than the 'Handbook'; the chapter on the "Place of Consonants" is now about the only one that is hopelessly complicated. The most striking innovations are the introduction of the modified "Visible Speech" alphabet used in Sweet's 'History of English Sounds,' and the substitution of Latin and Greek 'Specimens' for Dutch, Icelandic, Swedish, and Danish. The Latin and Greek pronunciations given here will do for school purposes, but (excepting, perhaps, the description of Latin *m*) they have no great scientific value. In the selection from Cicero, on page 105, *abutere* is improperly accented. Of the two modern foreign languages discussed, the French receives better treatment than the German. The German diphthongs, particularly *ei*, are analyzed in a very peculiar way. The pronunciations of *tag* are given, on page 98, as *tāch* and *tāk*, instead of *tāch* and *tăk*. Here, again, the inadequacy of the Bell scheme shows itself: the German *a* claimed by most German phoneticians is not mentioned at all, and French *a* in *patte* is put into the same box as English *a* in *father*. If *bague* were pronounced according to the spelling on page 89, it would sound like *bâgue*. In the "Romic" version on page 92 the representation of nasality by the *ng* sign is unfortunate. As for the "Visible Speech" notation, it is, in spite of the confusion caused at the outset by the use of the consonant symbols before they have been explained, a great deal more intelligible than the letters used in the 'Handbook'; but throughout the 'Primer' altogether too much space is devoted to an attempt to make this alphabet perform, with the aid of countless perplexing "modifiers," something that it can never properly do—namely, express all the delicate shades of pronunciation in all languages. As a rough universal alphabet, or as a phonetic notation for one language at a time, the "Visible Speech" signs may, with some modifications, do excellent service; but, for the perfectly accurate representation of all sounds, nothing but an analphabetic system similar to that devised by Jespersen can suffice.

Essays and Studies, Educational and Literary. By Basil Lanneau Gildersleeve. Baltimore: N. Murray. 1890.

PROF. GILDERSLEEVE has collected in this handsome, if somewhat unwieldy, volume the more important of his contributions to periodicals during several years. The subjects are divided between education and the special studies of a classical scholar. Education itself is discussed only with regard to the place held in it by classical literature and the ideal which the professors of that literature should seek to develop. This pervading classicism gives individuality to the book. The endless controversy between the ancients and the moderns, the humanists and the naturalists, seems to be now at a lull, and we shall not take the occasion for fresh agitation. Those who are in search of arguments upon the conservative side will find a good array of them in these essays, but the more important matter in the educational portion deals rather with the ways and means of American scholars in philology, and the relation between grammar and the æsthetic interpretation of the classical authors. This last topic is novel, but we doubt whether the combination of the grammatical interest with the poetic insight is common enough to repay examination of the results which might follow such a union in the person of a philologist. Nevertheless, these educational essays are many-sided in interest and not without originality in the point of view, and the method of observation betokens a self-active mind.

The more attractive essays are upon some out-of-the-way topics in the survey of a well-read scholar. There is a paper, of the lighter sort, which represents the playfulness of the antiquarian littérateur, upon the probable character of Xantippe and the domestic relations of the Socratic household. Learning is not light of touch or agile in motion, but the fun in this paper is preëminently fun for the learned, and the author accomplishes what he set out to do. Much more to our taste are the essays upon Julian—one of the most brilliant subjects in the later Roman cycle—and upon Apollonius of Tyana, who is described as a Cagliostro of antiquity, and very severely snubbed and exposed—with a hand so heavy, indeed, as rather to excite our pity for the impostor than to arouse the scorn and reprobation which the author feels welling within him. Quite the best of all in the volume is the excellent résumé of the works of Lucian, the so-called Voltaire of the East, who originated so much in the way of comedy which later writers of all nations have profited by, and who was as fertile in matter as fresh in manner. There is in him that foreshadowing of the modern spirit which is so engaging to the mind, and at the same time puzzling through its unexpectedness and its incongruity with our ordinary conception of the ancient mind and morals; and this quality is especially brought out by Prof. Gildersleeve. We must mention also the essay upon Platen, the German poet, best known at present, we fancy, through Heine's diatribes, to whom the author seems attracted by the imitation of Aristophanes which Platen attempted. An Aristophanic Teuton is to the mind a monstrous engendering of the infinitely clever with the infinitely heavy, but the author does the best he can for his neglected client by translation and eulogy. The character and career of the Emperor Maximilian, together with some baccalaureate advice in the shape of the "occasional address," concludes a book which is so solitary an example of the literary recreation and critical faculty of classical scholarship in America.

The Elements of Astronomy. A Text-Book for the use of High Schools and Academies, with a Uranography. By C. A. Young. Boston: Ginn & Co.

THIS work, following close upon Prof. Young's 'General Astronomy,' will, we doubt not, be received with equal favor. Much of the material in the larger work has of course been used, but not to make a mere abridgment. We have a new book written from the point of view announced on its title-page. Although, after careful perusing, we are inclined to regard it as the best book for private study with which we are acquainted, yet there are many indications that the author did not have this object specially in view. It is written for pupils studying under a teacher. He assumes that those who use the book know enough algebra to understand simple formulæ and are acquainted with elementary geometry. The text requires no knowledge of trigonometry or any higher branch of mathematics. Occasionally, in a note or in the appendix, a trigonometrical formula is given for the benefit of that not inconsiderable number of high-school pupils who can understand it. By far the greater part of the book will be interesting and instructive to all persons who have any curiosity about the universe around us, even though their mathematical knowledge does not go beyond the limits of arithmetic.

The general arrangement of the work is: (1) the text-book proper of 344 pages; (2) an appendix of 70 pages, in which are treated a few points not previously considered, but which is mostly occupied in giving more detailed information on matters already treated generally; (3) four pages of "Suggestive Questions," not like the questions usually found in text-books, and to which direct answers can be given by committing to memory portions of the text, but ingeniously devised on a plan which we have no space to explain; (4) a very good index of twelve pages, for which the author deserves thanks; (5) a short treatise, with separate title-page and paging (42 pages), on what is usually, though absurdly, called the "Geography of the Heavens"; it is also published separately, and can be used equally well in connection with any other text-book of astronomy. Its title contains all that need be said of it: "Uranography: a Brief Description of the Constellations Visible in the United States, with Star-Maps and Lists of Objects Observable with a Small Telescope."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

We are decidedly of the opinion that the study of uranography might be prosecuted by children three or four years before the age at which it would be advisable to commence the study of astronomy proper, and that the knowledge thus acquired would be a source of pleasure to them through life even if they never studied astronomy at all. We also think that it would have been better if Prof. Young had incorporated his appendix in the body of his work, either printing its sections in smaller type, or prefixing to them some mark to indicate that, where time did not allow the study of the whole work, they might be omitted.

In §95, p. 58, there is a somewhat important and very gross error which is not a "printer's error." The formula for calculating the area of the earth's surface is correctly given. Stated in words in the form of a rule, it is: Multiply the earth's mean radius by itself; then multiply this product by the ratio of the circumference of a circle to its diameter; lastly, multiply this product by four. In doing this the author forgot to multiply by the factor 4, and hence his result (in round numbers), 49,243,000 square miles, is only one-fourth what it ought to be. The true amount, *not* in round numbers and *not* neglecting decimals in the calculation, but true within a unit, is, 196,944,329 square miles. The calculation is based on the assumptions that the earth's mean radius is 3,958.83 miles as given in the section cited, and the ratio of circumference to diameter is 3.141592. We have checked several other calculations in the course of the work, but have invariably found them correct. On the whole, if there is any other elementary treatise on astronomy at once so scientific, so comprehensible, and so charming, it is one of those which we have not read.

The Adventures of a Younger Son. By Edward John Trelawny. Macmillan & Co.

WITH this novel, Macmillan & Co. open their new Adventure Series, which will revive several most desirable works of travel. Trelawny, through his connection with Byron and Shelley, is an historical name in our literature, and his own adventures and roving character interest us in himself on his own account. His life will, perhaps, never be written, but Dr. Garnett furnishes an excellent sketch of him, making some use of the new materials brought forward by Mrs. Marshall in her late 'Life of Mary Shelley,' and drawing also from Trelawny's autobiographical narratives. It is doubtful to what extent the 'Adventures of a Younger Son' represents the real facts of Trelawny's early career, though it is granted that it is in part a memoir, and Trelawny so stated the matter. Dr. Garnett suggests that the earlier portion is most near to fact, and that the element of fiction grew larger as the book grew longer. The story itself is one of riot and blood, but reflects the privateering life of the East Indies in the Napoleonic wars, and is full of a spirit and a hard reality in parts which is beyond the reach of fiction. It is often brutal in its matter, but if the tale requires a strong stomach in the reader, it is also relieved by descriptions of scenery and tropical loveliness in abundance. These are pervaded with poetical feeling, and, in comparison with Kingsley's work in 'Westward Ho,' are as the real to the imagined, and so impress the mind.

The story itself is not without a considerable degree of art also. It is well constructed; the figure of the hero, De Ruyter, is strongly drawn, his death is a fine scene, and the conclusion, which leaves Trelawny himself with the fisherman on a solitary rock in the English Channel, could not have been better conceived. This element of reality on the one hand and the artistic handling on the other convince us of the truthfulness of much of the volume, and of its subjection in part to the moulding of imagination. It is, at least, a unique work, strongly marked by the revolutionary time-spirit, full of hatred of the tyrant, of sympathy for the oppressed—whether by an English naval officer, or an East India company, or the French colony, whose conduct toward the slaves in the Isle of France is terribly delineated. Throughout, too, one observes the admiration for an ideal American—from the schooner which exceeds all others in beauty and speed to the hero Washington, who, De Ruyter says, was the only man he ever "served." In the writer one discerns great daring, and many crudely noble impulses in combination with a wayward, irresponsible, passionate, and thoroughly insubordinate spirit, except in presence of men whom he felt to be really superior to himself in nature and genius; and, it must be added, the man is always a melodramatic poser in his own imagination, with not a little of the mien and temperament of "Lara," whose real and imagined self perhaps were most nearly at one when he held the Cave of Odysseus with such resolute pluck in the Greek war. The friendship of such a man for Shelley is one of those marvellous encounters of the unlike which do the highest honor to both.

The Wine-Ghosts of Bremen. By Wilhelm Hauff. Illustrated by Frank M. Gregory. White & Allen. 1889.

HAUFF'S whimsical 'Phantasien im Bremer Rathskeller,' here for the first time presented in English dress, appears under favorable auspices as an æsthetic book printed by De Vinne in a limited edition of 500 copies. The translators are two Englishmen, Messrs. Sadler and Fletcher, who in a lengthy preface commend their original as "Hauff's acknowledged masterpiece," and as "a good German story about *strong drink*." They deprecate being thought of as "a pair of ultra-Pickwickian topers," they are "quite aware that there are to be no more cakes and ale"; but they are "a little sorry for it, that is all." We should think, however, that the *best* recommendation of a good German story upon the æsthetics of wine-bibbing would have been to make a good translation of it. This, we regret to say, has not been done. The translation is a jaunty paraphrase of the original; words, phrases, and even sentences being freely omitted or inserted at the caprice of the translators. The local color of the German is ruthlessly destroyed, or Anglicized into something worse than destruction. The result is a book which goes under Hauff's name, but does not sound like Hauff, and is not Hauff's except in a kind of conventional sense.

BOOKS OF THE WEEK.

A Japanese Boy. By Himself. Henry Holt & Co. $1.
Atherton, Gertrude T. Los Cerritos: A Tale of the Modern Time. John W. Lovell Co.
Bates, Katherine L. Ballad Book. Boston: Leach, Shewell & Sanborn.
Böhm-Bawerk, Prof. E. Capital and Interest. Macmillan & Co. $4.
Darnell, H. F. The Craze of Christian Engelhart. D. Appleton & Co. 75 cents.
Ellis, H. The Criminal. Scribner & Welford. $1.25.
Gregg, L. The Prophet of Palmyra: Mormonism Reviewed. John B. Alden. $1.
Logan, A. S. Messalina: A Tragedy in Five Acts. Philadelphia: J. B. Lippincott Co. $1.

A JAPANESE BOY.

By Himself. 12mo, $1.00.

"There are very few natives who have attempted, in a foreign language, to lift the veil of private life, and let the people speak for themselves. . . . Mr. Shigemi, though writing in a chatty delightful way his boyhood's memories, is extremely accurate. . . . Well worthy of a place in all our libraries."—*The Nation.*

THE TRUE GRASSES.

By EDOUARD HACKEL. Translated by F. LAMSON-SCRIBNER and E. A. SOUTHWORTH. 12mo, illustrated, $1.50.

HENRY HOLT & CO., New York.

A NEW NOVEL.

J. W. Randolph & English,

RICHMOND, VA.,

Have just published a Novel,

'THE WITCH OF JAMESTOWN,'

A story of the colonial days of the Old Dominion, by James T. Bowyer, Fencastle, Va. A readable little book, giving an interesting description of Bacon's rebellion, and the manners, customs, and religious dissensions of Virginia in time of 1676.

Price, paper, 50 cents; boards, 75 cents. By mail, postpaid.

The June Number of Wide Awake

opens a new volume, and gives the opening chapters of HERBERT D. WARD'S great school serial of life at famous Andover,

The New Senior at Andover,

and of GEORGIANA WASHINGTON'S delicious extravaganza,

The Quest of the Whipping-Boy.

Then there is a very funny anagram story (with Cash prizes for the solution, to be published next month) called

The Perplexities of a Crymangle,

a delightful budget of short stories, the "Amateur Photographer's" confessions about "Forbidden Fruit," and 80 pages of the best illustrated literature for young folks and the family. The "Men and Things" pages ought to be read aloud, of evenings, to the whole family!

20 cents a number; $2.40 a year; $1 20 for the half-year volume.

D. LOTHROP CO., Boston.

Seashore Lands.

ON THE MAINE COAST AND OTHER PARTS OF THE NEW ENGLAND SHORE. Having made a specialty of these lands for over ten years, I act as agent for purchasers and for sale. A number of beautiful shore, island, and peninsular properties on Penobscot Bay and other parts of the coast. These ranging from 10 to 1,000 acres, of the best selected frontages of high land, have beautiful rocks, trees, beaches, harbors, and mountain and sea views, and in the rapidly increasing movement to this coast, are almost the only remaining shore lands still purchasable at very low prices and offer exceptional advantages for gentlemen wishing independent estates for summer occupancy or for local colonization or investment. For details address

J. Murray Howe, 27 School St., Boston.

Buyers of Books, Autographs,

AND PORTRAITS will find *rare bargains* in the

NO NAME MAGAZINE,

A monthly full of fresh and bright ideas.
$1.00 a year; 10 cents sample copy.
No deadheads or postals noticed. Address
AMERICAN PRESS CO.,
1722 N. Calvert St., Baltimore, Md.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED